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## RELIGIOUS MISCELLANY.

### MR. WOLF'S ADDRESS.

We are indebted to the Editors of the Commercial Advertiser for the loan of the London Sun, of Nov. 16th, containing the following interesting address of the Rev. Mr. Wolf, at the annual meeting of the Cambridge Auxiliary Society for promoting Christianity among the Jews.

N. Y. Advocate.

The Rev. Joseph Wolf, after apologizing for his imperfect pronunciation of the English language, said,—"Ladies and Gentlemen, I feel that I am surrounded by acquaintances and friends, whom I am truly happy to meet upon this interesting occasion; but as I shall have to travel with you from Mesopotamia to Persia to Cambridge, in a less period than an hour, I shall have no time to spare to offer you my congratulations, but will endeavor to narrate a few particulars as briefly as possible.—I left Cambridge in the year 1821, and proceeded to Alexandria, for the purpose of preaching the gospel of Jesus Christ, my brethren the Jews.—The Gospel of Jesus Christ, who is over all, God blessed forever, I arrived at Alexandria, and took up my lodging at the house of Mr. Lee, the British Consul; I had no thought that the Jews would come to search for me, and how should I? But the Lord's thoughts are not as our thoughts, nor his ways as our ways; and in a few days I was visited by a number of Jews, both old and young, to whom I proclaimed the gospel night and day, and distributed among them several hundred copies of the New Testament. From Alexandria I went to Cairo, but here I shall leave the Jews for a short space, and mention a philosopher whom I met with at Cairo. This person advised me to speak only to the Rabbies, and not with the ignorant Jews; but I did not take his advice. The philosopher said he believed that the pyramids had been lodges of freemasons, and that Moses was the first grand master. This person was a Roman Catholic by birth, and an infidel by persuasion, and we perceive by this, that pseudo philosophy and popery try to monopolize science and religion, and suffer millions of people to starve, and to sink into utter darkness.—But this philosopher was denying the possibility of a higher communication from heaven, pretended to have intercourse with heavenly spirits, and persuaded himself that he had a divine communication. On one occasion he was in company with me and Mr. Salt, when he directed his eyes upwards, and exclaimed, 'I will come directly.' We asked him to whom he was speaking; he replied, that he had had a communication with a heavenly spirit, and was directed to go from Cairo to Calcutta, but that he should be back in half an hour.—(A laugh.)—I knew it would be in vain to reason with this deluded man; and recollecting that I had a dear friend at Calcutta, I asked him if he would take a letter for me, and bring an answer back again; and I wish to ask Mr. Thomson, who is in this assembly, if he ever received a letter from me by this conveyance.—(A loud laugh.)—The philosopher, however, would not take the letter for me; perhaps he thought that as he was to be so expeditious, it would detain him too long. At Cairo I met with some Caldees (or children of the Bible, as they call themselves) with whom I sang the beautiful hymns, and at the end of the hymn I added, 'Look on him whom ye have pierced, and mourn; and thus by becoming 'A Jew to the Jews,' and singing with them their hymns, I have gained more ground than by disputing with them for hours. From Cairo I went to Mount Horeb and Mount Sinai, and left copies of the gospels with the monks at Mount Horeb, and with the Arabs who were wandering in those parts. From there I went to Joppa, and 'lodged at the house of one Simon the tanner, by the sea side; there also I distributed copies of the word of God, and held a conversation with one of the descendants of the Samaritans about the truths of the gospel. Poor Samaritans still believe that our Lord ought to be worshipped upon mount Gerizim, and not upon mount Zion. From Joppa I went to Jerusalem, 'whether the tribes went up, the tribes of the Lord,' and in defiance of Popish Missionaries, and the Pope himself, the gospel of Christ was given and preached to Jews and Romanists, to Armenians, Greeks and Abyssinians. It was said the Roman Catholics and Jews would not listen to my instruction, but when I visited Constantinople, I found three hundred Jews, who had returned from Jerusalem, praying for the success of my mission. The Pope has used every means in his power to prevent me from preaching the gospel to the Roman Catholics, and a bull has been issued by my dear friend Pope Leo XI, forbidding any one to converse with me. I also issued a bull commencing with these words, 'We, Joseph Wolf, missionary of the Lord of hosts, do make our bull, and command all our good Catholics, not to pay any attention to the bull of the Pope.' This had the desired effect; my house was crowded with Catholics, and the Roman Catholic archbishop, residing upon mount Lebanon, forwarded me views, and received a number of copies of the New Testament, which he distributed among his flock. When I left Jerusalem, I went to Antioch, and from thence to Aleppo, where I arrived three days before the great earthquake. Here I opened my mission, and while conversing with the Jews about the truths of the gospel, the earth trembled under my feet. I was invited by them to sleep in their houses of stone, but I preferred sleeping in the open air; in the morning the shocks under the earth were terrific, and the howlings under ground appeared to me like the wailings of lost spirits in hell. The shock lasted about two minutes, and in that short period all the houses, in one of which I had been invited to sleep, and about 60,000 souls were buried in the bowels of the earth. The blood gushed from the open spaces, and deluged the ground upon which I stood. This was an awful moment, and I exhorted the few Jews by whom I was surrounded, to bow their knees with me in prayer. Then I went to Ur of the Chaldeans—these were the literal children of Abraham, in the birth-place of Abraham; I was visited by a Rabbi, who saluted me, 'Blessed be thou which cometh in the name of the Lord.' He told me they had an axiom, that when a wise man came to argue with them, he pushed with his horns; he added, 'you are a wise man, and I am a wise man, now let us push with our horns.' I told him to begin, and to prepare his horns and push; upon which he began a long rhapsody of unmeaning nonsense, and appeared mightily pleased with his performance. When he had finished, he asked me how I thought he had pushed; I told him what I really thought, 'that he had pushed like an

ox;' he was pleased with what he considered a compliment, and spoke of me as a man of candor, and truth. He then told me to push, in reply to him; I said I had no horns, and taking a New Testament from my pocket, I read to him the passage, 'where is the wisdom of this world? hath not God made foolish the wisdom of this world.' &c. and from this passage I preached to him the gospel of Christ. I preached to the Syrian church with the permission of the Syrian bishop. The Syrian Christians believe they are the descendants of the Jewish converts who were converted by the preaching of the apostle St. James, and upon mount Tor, in Mesopotamia, two hundred thousand of them live independently of the Mahomedan authority. They have a custom to go upon a mountain five times every day, to curse Mahomed, his grandfather, grandmother, and his grandchildren; they speak the old Syriac language; their bishops are their guides in battle; they have four patriarchs upon mount Tor; their patriarch, Barthom by name, is 130 years of age. I saw there the mountain Zanjur—those poor inhabitants are all Yeshidi, or worshippers of the devil; they told me they never prayed to God but once a year; they pray in the night to the spirit of darkness. The most awful of all considerations is, that 150 years ago the Yeshidi, on the mountains of Zanjur were all Christians, who prayed to Christ as the best of friends; but their bishops deprived them of the word of God, and taught them human traditions; and when times of tribulation and persecution arose, their bishops and priests, and all the inhabitants of Zanjur, turned Yeshidi, and worshipped the devil, having forgotten the name of the only true God.—An old hermit came among them and warned them, saying, 'Ye mountaineers of Zanjur, your Saviour lives—watch!' But the hermit warned them in vain, and now they are most cruel robbers and murderers. In Persia the gospel was proclaimed to Jews and Mohammedans, and schools established at Bosorah and Bushire; and the Roman Catholic priest permitted me to preach in his church from the text—'Thou art Peter, and upon this rock I will build my church.' I showed them distinctly that this text had nothing to do with the Pope of Rome. The name of Henry Martyn is still known in Persia. They told me that I was the successor to Henry Martyn, and as he had never been beaten in Persia, I must take care, for if I was beaten in argument, they should consider Henry Martyn as having been beaten. They told me that Martyn was a learned man, that he had a good temper, that he lived high to God, and that he was a man of God. Martyn! Oh my glorified brother Martyn! thou hast kindled a light in Persia that shall never go out.' Mr. Wolf then stated, that in the spring, in April, he would return to Jerusalem, that he hoped to be accompanied by some of the under-graduates of the University in the visit of mercy to his Jewish brethren.

From the Boston Recorder and Telegraph.

### ON IMPORTUNE PRAYER.

It is not uncommon for religious people to speak of beseeching the throne of Grace. Such language occurs in their public devotions, and is heard in their hortatory addresses. But I rarely hear it with entire satisfaction. For, though God is pleased to allow us to 'have boldness, and access with confidence,' yet we must never forget that we owe this to the condescension and grace of God. We must never fail of the highest reverence both in our thoughts and language, when we draw nigh to him. In regard to the expression I have mentioned, I am not aware it is sanctioned, or derives any countenance from any phraseology found in the Scriptures; and it is, therefore, more exceptionable than some other phrases, which have originally no more intrinsic propriety than this. I fear that when we talk of beseeching the throne of our Sovereign, we do not promote our own humility, nor profit others.

One of the other forms of expression to which I have referred is derived from the account of Jacob's interview with an Angel. Gen. 32: 24. This Angel is supposed to have been the Angel of the Covenant, the Son of God, from whom Jacob obtained, by great earnestness and perseverance, the object of his request. Hence, it has come to be very common to speak of 'wrestling in prayer,' and 'wrestling with God for answers to our requests,' and to use various similar forms of language. This may be thought less exceptionable than what I first mentioned. But I could wish this were less common. Wherever else in Scripture this word is used, it denotes strife and opposition and hostility. Rachel said, (Gen. 30: 5.) 'With great wrestlings have I wrestled with my sister.' And Paul says, (Eph. 6: 12.) 'For we wrestle against principalities, and powers,' &c. And in current use, to wrestle denotes a violent exertion of our strength and skill against the strength and skill of another. If now we consider the very peculiar manner in which the word is used respecting the conduct of Jacob, I think we can hardly find sufficient authority for employing it, as we often do, to denote earnestness and perseverance in our supplications.

I know indeed that it is very frequently thus used by Christians, and that use is the law of language, and that Christians very often, I believe I ought to say very commonly,—use it to express a temper of mind and a perseverance in prayer which God approves and requires. But, without going into a laborious application of the above quoted canon of criticism to the case before us, I submit it to the good sense and good feeling of serious and humble minds whether it is not better to employ language of a different character—which carries in it nothing of the repulsive aspect which this bears in the view of many.

Nothing is more easy than to abuse the language of God's condescension. In 2 Cor. 5: 20, the Apostle says, 'as though God did beseech you by us, we pray you in Christ's stead.' A very popular and useful minister, once in my hearing, took occasion from this passage to represent God as presenting himself as a suppliant before sinners, approaching them on his knees, &c. I do not choose to repeat the whole of what he said in filling up this scheme of thought. It was exceedingly unsuitable to my notions of propriety. He seemed to forget that, even the Apostle said, 'as though God did beseech you.'

God in another place, teaches us the duty of persevering prayer; by representing the effect of importunity upon an unjust judge. He teaches us the danger of our perverseness, and his displeasure at it, when his servant David says, 'with the froward, thou wilt show thyself froward.' (Ps. 18: 26.) Again he says, 'I will laugh at your calamity, and mock when your fear cometh.' (Prov. 1: 26.) But we do not venture, on the authority of these expressions, to speak of God as

'unjust,' or 'froward,' or unpitying. In my view it is little less improper, to take advantage of a solitary expression of Scripture, used in condescension to the weakness of our conceptions, and the slowness of our hearts, to speak to our Maker, and our judge, in the free and bold language we sometimes hear.

I do not mean to accuse of irreverence all who employ the language referred to. But I cannot but think it injudicious,—unnecessary to the full expression of all Christian affections and desires, unprofitable to any, injurious to some, and offensive to others.

From the Christian Observer.

### FENELON'S MISSIONARY SERMON.

In the two and twenty octavo volumes of the Works of Fenelon, it is to be found a missionary sermon, which it is believed has never appeared in the English language, and is scarcely known to the readers of French theology, but which, on various accounts, deserves to be ranked among the most splendid and extraordinary effusions of the Christian pulpit. It was preached on a day highly appropriated to such a subject, the feast of the Epiphany, in the year 1685; and in a place equally appropriate, the Church for Foreign Missions in Paris, then in the zenith of its celebrity; and before an audience which doubtless comprised a crowd of persons of distinction, many of the French clergy, and what must have been an object of great popular curiosity, the ambassadors from Siam, who had been despatched to the Court of France, to pay the high considerations of their sovereign to Lewis, sur-named (or shall we say misnamed?) the Great. The whole soul of Fenelon seems to have risen to the magnitude of the occasion. He was at that time in the full vigor of life, being at the age of thirty four; and was known only as M. l'Abbe Fenelon, not having then arrived at the higher rank of the prelate. He first published this sermon in 1706 in a collection of his select discourses. The Cardinal Maury, in his celebrated work on pulpit eloquence, says, that when, a century afterwards he discovered this masterpiece, then utterly unknown to the French divines and literati; he was so enraptured with its oratorical beauties that, in his enthusiasm, he read it to the French academicians as a newly discovered discourse of Bossuet, in order the more to enjoy their surprise and raptures. His auditors interrupted him with frequent exclamations of, 'Yes, the brilliant eagle of Meaux alone could have aspired to so sublime an elevation.'—They discovered in the discourse the imagination of Homer, the vehemence of Demosthenes, the genius and pathos of Chrysostom, the nerve and majesty of Corneille, the energy and profundity of Tacitus, the sublime bursts and elevation of Bossuet, united with an extraordinary purity of taste, and an inimitable perfection of style. On being informed, after the reading, of the real name of the writer, their admiration was redoubled; and their only wonder was, that such a discourse of such a man, should have lain so long in oblivion.

We find Fenelon, a century and a half since, recommending Christian missions in a spirit and with an energy which, even in this age of religious zeal and benevolence, have not been surpassed, and are not often equalled. His view being particularly directed to the east, and more especially to the Catholic missions in Siam, must add greatly, at the present moment, to the interest which his discourse is calculated to excite. The Burmese war has of late familiarized us only to scenes of blood and terror, in that distant vicinity; but it is refreshing to learn, that even Siam has had its confessors and martyrs for the cross of Christ. The allusions also to India cannot but awaken, at this moment, the deepest regrets, connected with the name, and early departure to his reward, of one who seemed to be a special instrument in the hand of Divine Providence for promoting the faith of Christ in that vast empire. With the same spirit, and in nearly the same language, in which Fenelon exclaimed, 'The wild and inaccessible regions of the north, which the sun scarcely enlightens, have been the celestial light; the burning climes of Africa have been watered with the torrents of Divine grace,' did the kindred spirit of Heber utter his devout aspirations:

From Greenland's icy mountains, &c.

From the Utica Recorder.

### SACRED MUSIC.

After passing some just strictures on the general character of singing schools and choirs, and pointing out the course of improvement which should be pursued respecting them, Mr. Mason brings home the following serious charge against the Christian community—a charge which our readers may rest assured, cannot be easily refuted:—

'The abuses of which we now complain are wholly to be attributed to the apathy of the church on this subject. The difficulties and disputes that so frequently occur in choirs; the gross violations of the Sabbath which grow out of the existing state of things; the whistling and talking and levity so often observable in the singers' seats; the thoughtless and even blasphemous manner in which the name of God is often used; all the solemn mockery of singing, as it now exists, is chargeable to the church. The guilt lies at her door, and the remedy is in her hands; and yet, alas! Christians and ministers suffer this thing to go on, without lifting a finger to say its progress or to direct it into a proper channel, and without seeming to know or desiring to know what their duty is in relation to it, or that they have any responsibility in the case whatever.'

Most fully are we persuaded that every word of this accusation is true; and we make this declaration after years of painful experience and observation; having been ourselves actively engaged in the field of cultivation, and enjoyed uncommon opportunities for ascertaining the existing causes of declension. Singing schools have been extensively conducted by incompetent men, and often by men without moral or religious principle. Christian professors have neglected these schools, and not unfrequently have felt it sinful to participate in them. They have neglected and practically despised the art; and have afterwards, when called to discharge an acknowledged duty, brought all their roughness of tone, false intonation, false accent, false time, false articulation, false expression, into the service, as if the lame, the blind, the torn, the maimed, might be accepted before the altar of the Highest in his sanctuary. Or not presuming to make such an offering in their own persons; they have often made it in the persons of the young, in a half-tutored choir—few of whom

have any sympathies in common with the Christian worshipper, or any higher motives for singing, than to build up society, to be personally amused, or to be seen as skilful performers, before their fellow-men.

Sometimes, indeed, a church has suddenly aroused, under the strong impulse of a conviction of duty. But what have they done? They have driven the singers from their seats, & almost literally scourged them from the temple; and after endeavoring for a short space of time to take the direction into their own hands, have discovered their own incompetency, abdicated the places they had taken, solicited the return of those whom they had dispersed, and then settled down into their former stupidity, under a conviction that some strange fatality is attached to the art, and that they had done all that could have been done respecting it.

But the truth is, they began at the wrong point; and their efforts were misdirected. They should have commenced with schools of cultivation, have gone personally there, corrected every abuse—all the irregularity, levity, profaneness—should have carried with them a decided religious influence, & have thus qualified themselves or leaders, before they assumed the direction.

Nor in doing this, would they have been under the least necessity of driving others from their seats. They might have even encouraged them to stay, and have infused into their minds deep feelings of solemnity; and in many instances, too, have been the means of awakening them to a sense of their lost condition. Such things have been done; and they might be done again, if the churches could only come into a general effort respecting them. Nothing else is wanting to lay a sure foundation of improvement.

From the N. Y. Observer.

### AN EXAMPLE FROM THE WORK-SHOP.

Calling upon an old friend, a respectable mechanic, last New Year's Day, I went in his shop, which I found entirely deserted except by one apprentice. I had seen the lad a number of times before, and knew him to be a person of first-rate excellence, and possessed of a very benevolent disposition. I asked him how he could be at work, when all his companions were keeping New Year's?—adding, that I thought he was losing all the pleasures of the day. He replied with a smile, that he would not exchange his manner of keeping the day, for all the pleasures to be derived from any other mode; 'for, said he, I have often been disgusted with myself for spending holidays as I have heretofore done, and this year I resolved to devote them to the cause of charity. I accordingly obtained permission of my master to work to-day, and he promised to pay me for my labor. I also resolved to take so much from my other savings as I have heretofore been accustomed to waste in frivolous amusements, and add it to my earnings; and to contribute the amount, whatever it may be, to aid in spreading the gospel among the heathen.—This evening, (he continued,) I intend to procure a number of choice Tracts, and distribute them among the poor depraved sailors, as New-Year's presents.

Thus spoke this poor apprentice; and his words brought conviction to my mind, of my own neglect. There was something in his appearance and language which seemed to say, 'I care not for the reproaches of the world; but am resolved to do the will of my Heavenly Father.' As I left the shop, I raised my thoughts in fervent supplication to God, that he would guide and protect this humble lad, in the way of everlasting life.

If all who call themselves Christians, were possessed of as much zeal in the cause of Christ, as this obscure apprentice, the means would not long be wanting, to spread the glad news of salvation to every creature. And if all Christians would adopt the plan of contributing for the spread of the gospel, the money and time they have been accustomed to spend in keeping holidays, I am sure, like this apprentice, they would derive more pleasure from such a course than from any other.

## RELIGIOUS INTELLIGENCE.

From the N. Y. Observer.

### FURTHER CONCERNING THE IDOL SHEEB.

In the Observer of Dec. 16th, we mentioned the interesting fact, that a celebrated idol called Sheeb, was pulled down at Rannakalchoke, about 8 miles from Kidderpore, Bengal, on the 20th of March last. We now learn from a statement in the London Evangelical Magazine for December, that seven days afterwards this huge stone image was brought to Kidderpore by its owners, and presented to the missionaries. 'Never,' say the latter, 'did our most sanguine expectations allow us to anticipate that we should live to behold this obscene idol, in any instance abolished before our eyes. This is the first that has occurred in Bengal; and it is important to add, that the rooting out of this idol from its dwelling-place by the hands of its owners, and consigning it to destruction, has proceeded from the principles of the Gospel.'

How these principles were brought to act on the minds of men who not a year previous were entirely unknown to the missionaries, and slaves to the most cruel idolatry, will be seen in the sequel. A bungalow which had been built at Rannakalchoke, by the benevolence of a lady, was opened on the 27th of January last, for the worship of Jehovah; and this appears to have been the first movement of the missionaries, in behalf of the degraded inhabitants of that village. In the beginning of February, a school was commenced for native children; which in a few days contained upwards of 60 scholars! By these means the light of truth was made to shine upon the minds of several of the villagers, among whom were the owners of the idol Sheeb, and of the temple which he inhabited. The consequence was, that in less than three months from the time the Gospel was first proclaimed at Rannakalchoke, Sheeb fell into contempt in the view of his possessors, and was pulled down from the place he had occupied.

The 4th of March was set apart by the missionaries at Kidderpore as a day of Thanksgiving for this gracious manifestation of God's goodness towards them. At the close of their praises, they sat down at the table of their common Lord, together with eleven natives, who, they trust, have experienced the power of religion in their hearts. They found it a time of refreshing from on high.

As an evidence of the sincerity of the converts, we quote the following from the Journal of the missionaries: 'In the evening of May 19th, we visited Sujnahere, (a village near Kidderpore) where we found Mannich under a little shed which he had put up by the side of a tree; for since

his baptism, his family will not allow him to lodge in the house. This privation which he suffers on account of his being a Christian, is a pleasing testimony that he is not only a Christian by name, but one in deed and in truth.'

A subsequent letter, dated 29th of May, brings information that the owners of the temple had already taken it down; and that with a part of the materials, a chapel was erecting for the worship of the living God. Great excitement was produced among the natives by these extraordinary movements, and not a little opposition excited; yet the missionaries were greatly encouraged, and rejoiced in what they beheld of the workings of God.

For the Boston Recorder and Telegraph.

### REVIVAL IN BENNINGTON, VT.

MESSRS. EDITORS.—The Lord is performing a gracious work among my people; and I write you sooner than I would, because I would prevent any mis-statements from going out, and would invite the prayers of God's people in our behalf. The work commenced about three months since, in two extreme sections of the town, but soon became most powerful in the neighbourhood of Deacon Stephen Hinsdale's factory; where the death of a good man, very much beloved, was blessed, as we since learn, to the awakening of many sleeping consciences. The work was slow during the first month, but became at length so powerful as to fill the whole neighbourhood with amazement. Men the most stubborn, and brazen in their impenitence by the persuasion that they should have peace though they walked in the imagination of their own heart, were at length constrained to sit down and learn truth at a Saviour's feet.

Forty and upward have in that neighbourhood become happy, after a season of deep sorrow, and are candidates for that hope which purifies the heart and works by love. And the work is still as we hope progressing. They meet in one of the factories and spend one hour in prayer every morning, previously to the sound of the bell that calls them to their labours, and the whole atmosphere about the place seems purified by the Spirit of the Lord.

And here let me say before I proceed, that several things have conspired to produce and foster this blessed work, in this neighbourhood. The owner of the factory is a man of God; and set out, when he commenced business, with the determination that his factory should exhibit a perfect contrast to the scenes of profligacy and vice, seen at so many similar establishments in our country. Hence not a drop of ardent spirit is sold on or about the premises, nor used at all in any family, but in the most sparing and temperate manner, when needed as a medicine. The Sabbath has been uniformly respected. All business being stopped on Saturday evening, and teams in readiness as far as possible to convey the population to the sanctuary. No man can find employment in or about the establishment, who has not a character for sobriety and decency. Hence every one is thriving and comparatively happy.

When the owner of the works perceived that God was there by his Spirit, he gave the people in his employ every possible indulgence, and laboured with anxious souls as one who expected to give an account. And they will feel, as well as the Christian public at large, under great obligations to him for the exertions and the sacrifices he has made to promote the work. What an invaluable blessing it would be to our country, if the owners of manufacturing establishments did but know, that they have a deep interest in the sentiments and the moral character of the people they employ, and would be persuaded that every man who will receive his wages in ardent spirits, and lounge away his Sabbaths about the premises, is a moth and a pestilence, and will do his best to bring ruin upon the whole establishment. Mr. Hinsdale determined early, and has stuck to his purpose, that he would not try to become rich by such means.

The good work of God has now commenced with power in the centre of the town. Many hearts are aching for sin, and many eyes are filled with tears of sorrow, and they should have so long dishonoured God. The number awakened it is impossible to tell, and the number new-born we leave it with God to estimate. Some of the stoutest hearts are yielding, and those very far from righteousness are hopefully brought nigh by the blood of Christ. The promise now is, that God will do a great work, and I hope we may do nothing to grieve away his Spirit.

The work, as far as it has gone, must be said to have prevailed full as much among the middle aged as among the youth. In quite a number of cases, the heads of families have been called in. I should not wonder if about this time, God has doubled the number of praying families in the town, including however several who were hopelessly pious before, but who have neglected prayer in their families, till this time. Several who were not the most promising candidates for so distinguished a blessing, have hopefully put on the temper of the lamb, and are inquiring after truth with the simplicity of a child. O, Sirs, it is sweet to see the tears of penitence flow down the manly cheek; and hear from the lips, that were lately profane, the accents of a broken heart.

Never perhaps did a revival appear more evidently the work of God. The subjects are most of them the descendants of those who risked their lives in the high places of the field, who marched fearlessly upon the point of the British bayonet, and have never known fear since they first listened to the story of their country's invasion, till they were seen trembling for fear of God. Hence a peculiar boldness of character, a daring and a prowess that nothing but the Spirit of God could daunt; when such spirits are roused, who can doubt but that it is God who operates.

The gospel that God has blessed, whether in the mouth of the ministry, or of private Christians, has been, if I may judge, a plain and pungent gospel; that aims to uncover all the turpitude of the unsanctified heart, and allows none to hope in the mercy of God, till they are seen to bring forth fruits meet for repentance.

The town is large, and has but one society, embracing towards 3000 souls; and we expect the work to go on till every street is solemn, and we hope every house and heart solemn, with the presence of the Holy Ghost. For this we wish our pious readers to pray.

We can collect now in the Court house in the center, where lately but few would meet, from two to three or four hundred souls. And the house when filled is still like a sepulchre. May Jehovah go on conquering and to conquer, till this dear people, inured to wrestle with every other foe, shall be prepared to conflict with death, and be happy when they shall see the world on fire. DANIEL A. CLARK, Pastor. Bennington, Jan. 8, 1827.



## REVIVALS OF RELIGION.

### ATHENS COLLEGE.

The last Charleston Observer contains a detailed account of the late revival of religion in Athens College, Geo., communicated by the President, Rev. Dr. Waddell, of which the following is an abridgement.

"On my removal to this place in May, 1819, the state of religion here was very discouraging. Not more than two families, each containing three professors of the Presbyterian communion, resided in the place; together with two females of the Baptist Church, and one female of the Methodist order. These were the only professors of religion then in the village. Being required by the laws of the College to see that public worship should be performed on every Lord's day, I generally officiated myself, except when occasionally visited by a Clergyman of the Baptist or Methodist order; or either of whose preachers the college chapel was always cheerfully opened. During the first six months of my residence here, it is believed that not more than thirty persons generally attended public worship, besides the few students who were then in the College. The religious aspect and prospects of the place were gloomy indeed. No church of any denomination had ever been organized in the town, although the Baptists and Methodists, each, had one, not very distant in the neighbourhood."

"Ever since the summer of 1824, it has been observed that an increased attention was paid to the preaching of the Gospel by a majority of the respectable members of the College, when assembled in the Chapel for worship. During the last year (1825) several respectable members were added to our church by a public profession of their faith; but no very unusual appearances occurred until early in August last."

A member of the senior class, much beloved by his fellow students, was attacked with a violent fever, and died, at his father's in a neighboring county. The valedictory orator and the President improved this Providence, in their addresses at commencement. Another young man, who had graduated two years before, and had entered on the practice of law, visited the place and attended the commencement. On the following day he was taken sick, and died in three weeks. The students visited him, and heard his solemn admonitions.

"On the second day after commencement, the Presbytery of Hopewell met at Athens; and on the following Sabbath, the Lord's Supper was administered in our place of worship. There was much solemn and very appropriate preaching on that occasion; and a greater degree of solemnity was observed and believed to overspread the congregation, especially the students, than at any time before. Several of them shortly afterwards were known to be under serious convictions. Prayer-meetings became more closely and fully attended on the evening of the Sabbath and Wednesday in each week. In September, a Methodist camp-meeting, distant some miles from the College, was attended by many of the students, where, it is altogether probable, the religious impressions of a number were deepened. About a week afterwards, one who had been among the earliest subjects of conviction obtained a comfortable hope of pardon. The seriousness in the College afterwards appeared to increase daily. The College was adjourned on the 15th November, for the winter vacation. Before that period, twenty-seven students of the College had happily experienced a change of heart; and many others were then seriously affected, from whom no account has since been received here."

"But the operations of the Spirit of God have not been confined to the members of the College. In this town and its neighborhood, a goodly number of persons, of various ages and both sexes, have professed a hope of having passed from death unto life since August last. Of all, both in and out of the College, it is known that near fifty have professed faith in Christ. Of these, twenty-nine have attached themselves to the Presbyterian church by public profession; five, (and we think probably more) have joined with the Baptist church; and a number which we had not been able to ascertain with precision, have united themselves with the Methodist Church. When the students return after the vacation, we shall know these circumstances with more certainty."

### REVIVALS IN GEORGIA.

In the Presbytery of Hopewell, within the past year, 7 churches, respectable in numbers and character, have been organized in as many counties where our denomination was almost unknown before, or at least, regarded with prejudice. Of the members composing these newly organized churches, a great part have been admitted on a public profession of their faith, having been awakened and brought to a knowledge of the truth and themselves, since the commencement of the current year. This has been particularly the case with regard to those established at Milledgeville, Macon, and in the county of Butts. The church of Bethany, in the county of Greene, one of the oldest within the bounds of this Presbytery, has experienced a season of refreshing from the presence of the Lord, and a goodly number, it is believed, have passed from death to life. New-Hope, in Madison county, languishing, has of late experienced a blessing from on high. At Danielsville also there is an unusual attention to the word, and other means of grace. Several churches in Gwinnett, and the adjoining counties, have received the special favor of their King and their Head. Though their origin is recent, yet in numbers, in spirit and in privileges, they equal, and in many instances exceed, many of our oldest and most respectable churches.—*Charleston Obs.*

### PRESBYTERY OF OGDENSBURG, N. Y.

Abridged from an account in the *Utica Recorder*, prepared by Rev. O. P. Hoyt, of Potsdam.

Sometime in August last, a revival of religion commenced in Massena. Its progress has been gradual; and it continues still. The number is not great; not perhaps exceeding 40. But many interesting circumstances have attended it.

In East Stockholm, there has been some excitement, amounting in a few cases to pungent conviction, for above a year. Still none were converted to God. About two weeks since, however, the gathering cloud burst, and it was not a gentle shower, but a mighty torrent, that descended. The most stubborn sinners were smitten with such a blow of the Almighty, and so many of them too, that for several days and nights prayer was made continually. In the course of one week, it was supposed not less than 80 were born of God. Sinners who went in wrath to the place of prayer, departed praying and rejoicing. No written statement can give any idea of the scenes which transpired.—*The work still advances.*

In Hopkinton, and in Parishville, the Spirit of the Lord has descended with considerable power within a few weeks. From 20 to 30 in each, have announced their determination to be on the Lord's side.

Madrid, also, has shared in this shower of mercy. Within a few weeks as many as 20 or

30 have given evidence of a change of heart; and a very large number are still seeking the Lord. In Potsdam, also, a very powerful work of the Spirit has been experienced for about two months. It has now extended into nearly every neighbourhood. About 500, it is supposed, are hopefully the subjects of this work. Conversations continue to occur daily, and we hope the revival has by no means reached its height.

In South Canton, and in Russell, the work of the Lord has been revived. A considerable number of sinners have been hopefully born again. In the western extremity of St. Lawrence county, in new and destitute towns, there appear to be favourable indications. In nearly all of them there have been, recently, several instances of the renewing of the Holy Ghost.

I do not design this narrative as a history of the state of religion in this Presbytery only.—God, in his dealings, has shown himself no respecter of persons.

In the north part of Thompson and Liberty, a pleasing attention to the best things continues, and the labours of Rev. Abner Morse, who ministers alternately at both places, are variously blessed. Between 60 and 70 souls since last summer, have been hopefully renewed, and the prospects of this long neglected region begin to brighten. Two churches for Presbyterians are to be built next season, one near the Court House in Thompson, and the other on the Neversink river, four miles above the Falls—in towns settled 30 years ago, and hitherto without a house of worship, of any denomination.—*N. Y. Observer.*

### REVIVAL IN LENOX, MASS.

"The state of the church and people has been very dull and stupid the summer past. In the early part of the fall, we had a number of church meetings, where confessions were made and resolutions formed, which served to stir up the minds of a few in the church to the all important duty of prayer and self-examination; and God did not long leave his children without evidence that he was a prayer-hearing God. About the first part of October, a young man in the north-east part of the town, was awakened to the important inquiry of what he should do to be saved. He struggled some time with the opposition of his own heart, and the sneers of his former companions in sin, but at length, comfort was brought to his soul. Soon after, his parents, two brothers, and an uncle, were bowed down under a sense of guilt and sin, all of whom now give good evidence of a change of heart. The work spread through the neighborhood, extending into the north part of the town, and almost every family in that section has been visited with the spirit of God. The glorious work now appears to be advancing from north to south. I cannot tell you of the exact number of converts, but I have heard of from six to eight in a week for some months past. I wish you could have been present at the conference which I have attended this evening, as you would then have seen and heard what is far beyond my pen to describe.—In a letter a few days later than the above, it is stated, that there were at that time above eighty hopeful conversions in the town, and the glorious work was still increasing.—*Rel. Intel.*

*East Tennessee.*—The Rev. A. S. Morrison, of Blountville, wrote in August last, as follows: "The account is derived from the Hartford Observer."

"In this section of country, we have had some ingatherings of precious souls into the garner of our God. But still, tens of thousands are left, who might be gathered, were some person whose heart is deeply devoted to the cause of revivals, to come among us from your Society.—The Rev. Nicholas Patterson has spent some time among our churches in this part of the State; and with God's blessing, has seen of the fruit of his labors, and of your prayers, in the salvation of immortal souls."

As brother Patterson was travelling, he lighted among a people in Blount County, who, for years had been waging war with each other about names and notions; bitter and grievous had been disputes in the church; many had fallen back to gross errors; and no agreement could take place to obtain a preacher. Brother P. was the favored instrument to heal the strife and unite them. A blessed revival commenced—many souls were reclaimed—many more added to the church—and a happy agreement made to call an evangelical preacher to be their minister.

When Brother P. left that place, moving toward the east he came into the neighborhood of Rogersville and New Providence where the Rev. J. Gallaher has the pastoral care of the churches. Here Brother P. was as happy in reconciling the most deadly contentions which had rankled in the bosom of many; and exciting that Christian harmony that adorns the gospel of Jesus Christ. A most glorious revival ensued, and yet moves on with the grandeur of an Almighty arm made bare. On the first Sabbath in this month the Lord's supper was administered; and from May to this time two hundred and twelve have been admitted to the communion of the church."

*Vernon, Oneida Co. N. Y.*—A correspondent has sent us an extract of a letter from a person in Vernon, to a friend in Cornwall, containing an account of the revival there, which has already been noticed in our paper. He says at the close, "The revival has again just commenced. The Spirit has come down like a mighty rushing wind;—the tall oaks of Bashan are falling on every side. Such a season as the last forty-eight hours Vernon never witnessed. Converts are multiplying. I know you are inclined to ask how many.—I can only tell you I do not know. I do not stand to count bundles;—leave that for the time of gathering."—*Hartford Obs.*

*Charleston, S. C.*—In the course of the last winter, the Lord was pleased in infinite mercy to visit the churches under our care in the city of Charleston, with special influences of his Spirit, and the good effects, on both ministers and private Christians, were soon visible.

In this work, both the churches in the city under the care of the Synod—the Second and Third Presbyterian churches, were permitted to share. The Circular Church also, not connected with this body, but whose pastor is a member of the Synod, was equally a partaker in this precious blessing. The first Presbyterian church, within a few months past, has also received a considerable number of new members.—*Obs.*

In Bluff, Me., as we learn from the Watchman, 31 young persons were baptized in November last, and 18 more were candidates. *Surry & Ellsworth*, participated in the revival.

Correspondents of the Hartford "Secretary," mention serious attention in New Milford, Vernon, East Windsor, Wapping, & Manchester, Ct. *Poultney, Vt.*—A letter to the Editor of the Watchman states, that there has been a very pleasing attention to religion here for some time past.

*Sardinia, Freedom, &c. N. Y.*—The Baptist Register informs, that the Baptist church in Sardinia received 90 members, the year past, 56 of them from the world. Also, that the church in Freedom, has received more than 20.—*Revivals are mentioned too, in Ithaca, Lebanon Springs and Smithfield.*

A gentleman at the west writes us, that there is an interesting revival at Warsaw, Genesee co. the subjects of which are considerably numerous; and another at Wayne, Steuben co.—*Utica Rec.*

## RECORDER & TELEGRAPH.

BOSTON, FEBRUARY 2, 1827.

### PRAYER FOR COLLEGES.

[A few months since, a Clergyman from an adjoining state, preached a Sermon in Boston, on the duty of praying for Revivals of Religion in our Literary Institutions;—which we have obtained permission to publish in our paper, with some omissions—and which we think will be found eminently calculated to promote the object.]

Matthew 9:38. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.

The command in our text is not addressed immediately to us, but if the same reason that should induce the apostles to pray for this blessing, still exist, there is good reason to consider the command addressed to us, as well as to them.

Now do not the circumstances of the present time render this direction peculiarly appropriate? It would seem, that the call on us, to pray for an increase of faithful preachers, is louder than on any preceding generation. It is well known that these must principally come from among young men, and particularly from such as enjoy from time to time, the advantages of our colleges, and other literary seminaries. Hence the propriety of such special prayer, that God will pour out his Spirit on the students of our colleges. The propriety, and even the necessity of this, is beginning to be felt; but the feeling is only begun. There is not the general interest among Christians, that the importance of this subject demands. Now and then a little feeling is excited by some pleasing intelligence from a College, or by some warm appeal to the heart; but it is not the steady warmth of life and activity. It is but one electric spark, that touches, warms, and is gone.

An annual concert of prayer for Colleges has been observed a few years, and there is ample encouragement to continue it; but how small a part of the churches join in it! How small the proportion of Christians who come together on that day in the spirit of fervent persevering prayer, and the deep interest that insures success.

I shall proceed to offer some reasons why all who love our Lord, and wish for the success of his cause, should unite in earnest prayer, that God will pour out his Spirit on our young men, and particularly on those in College, and raise them up as faithful ministers.

The number of faithful ministers devoted to the work of the gospel, is small, compared with the demand.

You have all heard, that the result of calculation makes 6000 additional ministers necessary, to give one competent well educated minister to each thousand souls. The propriety of this has however been disputed, on the ground, that a large number of men of small education are engaged in the work, and their labors are useful and successful.

It may be said too, that we need at present, only as many well educated men in the ministry, as can find an adequate support. We cannot, it is admitted, depend much on these numerical calculations, deciding the actual demands of the world. To supply the actual wants of religious instruction in the world, we need almost a million of preachers, and all replaced on an average, once in about 20 years.

But I will build no argument on this numerical calculation. We need not see from this to prove, that there is a great and an increasing demand for faithful, pious, well educated laborers in the vineyard of our Lord.

I now appeal to the actual demands—demands which frequently cannot be met. Turn to whatever part of our country you will, you hear the cry, send us faithful, pious, well instructed preachers. The call is directed to our missionary societies, even when the people expect to support their own preacher. But after they have made the most strenuous efforts, to raise the means of supporting the gospel, they receive the discouraging reply: "We can find no man to send you." They send to our Theological seminaries, but the reply is, "All are engaged." They apply to ministers, but none are found to give them the bread of life. They are discouraged, and sit down without farther effort, perhaps for years. These are real cases. They have come within my own observation. I have heard the demand, and been obliged to hear and make the discouraging reply. I have seen the hungry soul turn away with the moving exclamation, "What shall we do?" "We are becoming heathens, and our children are growing up for destruction." I have felt for them, and determined to call on Christians, to unite and cry to God, and never cease, till he pour out his Spirit on our young men, and especially on those in our colleges, and prepare them to carry the bread of life to the perishing.

This cry for preachers is often heard, where I am acquainted, and I doubt not in other regions also. Our missionary societies are often in want of suitable persons to employ, and seldom do they obtain a useful man, but he is called to settle in a few months. New churches and societies are continually rising, and many more might be gathered, could faithful able preachers be sent, and located among them.

If a minister is called away by death, too often his society if small, becomes distracted, before any one can be found to take his place. If a large society are deprived of their pastor, a long time must often elapse, before his place can be filled.—Suitable men not settled are few, and those already settled in less important places feel, that they must not remove, lest they leave their own flock destitute and scattered.

If a pastor be taken from his labors a few months, his people are destitute, because no one can be found to supply them. This was the case with one of our largest churches the last summer for several weeks. How much evil results in such cases, God alone can tell.

Facts going to prove this present demand, appear, not in one part alone, but in all parts of our country—not in one state only, but in all the states; and could they be collected into one mass, and presented to Christians in the simple form of truth, they must carry conviction to every heart, and move every mind with irresistible force. Christians would then be roused, and we should see them lifting their hands to heaven, and hear them calling on God, to pour out his Spirit on our young men, and replenish his vineyard with laborers. [To be continued.]

### HOME MISSIONS.

*Geneva Agency of the Home Missionary Society.*—The Rev. M. P. Squier, Corresponding Secretary, acknowledges the receipt of \$212.85; and adds, "The cause, we think is prospering in this region. We have now, in all, thirty missionaries in the field allotted us; and have received already within the agency, enough to more than half defray their expense to the funds of the American Home Missionary Society."—Being employed in collecting, he had preached on the Sabbath in a certain place, and afterwards called on the people at their houses. He says, "I came

to the house of the Widow—whose family groupe, for number and size, was just about the counterpart of that of John Rogers, in the Primer. On entering the house, I observed to her, "You know, I suppose, my errand; but your domestic burdens are so great, that perhaps you ought not to aid our object, except with your prayers." "Oh," said she, "I was so afraid you had passed me by; and then came a young woman in the family with 50 cts. and a daughter with \$1; the mother with 50 cts. a lad with 25 cts. another with 25 cts. and then three more with 6 cts. each. I said, 'In your straitened circumstances, perhaps you give too much.' She replied, 'Sir, I well remember when we here received the gospel from the lips of Missionaries. I used to go on foot three miles, with my child in my arms, in this, then a wilderness, to hear it, and to see blessed to my soul. If ever I was brought to see my sins, and find pardon, it was then. My hope in Jesus, and for heaven, is associated with the Missionary cause. Take the little that we give, from my full heart; it may carry to some weary sinner in the wilderness, the consolations which I have found.' We knelt down in thankful prayer. I added a word of counsel to the lady, already consecrated to the God of Missions by a mother's vows and tears. I looked upon them as future laborers in the field; and as I went out could but 'thank God and take courage' in the rejoicing hope that our Missionaries are now doing the same work in regions farther onward, that was done there by the endeared Williston and Bushnell, near thirty years ago."

### AMERICAN HOME MISSIONARY SOCIETY.

We are happy in being able to announce to the readers of the Recorder and Telegraph, that this important Society is beginning to receive, more extensively, the effectual co-operation of the friends of evangelical religion in this city. In consequence of an invitation from Rev. A. Peters, Corresponding Secretary, and Rev. Mr. Baldwin, of New-York, a deputation from the Executive Committee of the American Home Missionary Society, a meeting of several gentlemen was held at the Missionary Rooms, on the 19th inst., for consultation on the measures suitable to be pursued in this city in furtherance of the patriotic and Christian plans of the Society. The importance of the subject thus submitted requiring further deliberation, this meeting, after some discussion, was adjourned to Monday, the 22d. At the adjournment, after further discussion, the meeting unanimously adopted the following resolutions:—

*Resolved*, That, in the opinion of this meeting, it is desirable that an effort be immediately made in Boston and vicinity, for the purpose of aiding in the great and necessary work of sending Missionaries to the destitute parts of the United States.

*Resolved*, That it is expedient to form a Society in this city, to carry into effect the foregoing resolution.

*Resolved*, That Rev. Dr. Beecher, J. Evans, Esq. Rev. E. Beecher, & D. Hale, Esq. be a Committee to prepare a plan of organization.

*Resolved*, That the above Committee be directed to call a public meeting, on Thursday evening next, for the purpose of forming the contemplated Society.

On that evening, in consequence of invitations from this Committee, a large number of gentlemen convened at the Marlboro' Hotel. After the meeting had been organized, and opened with prayer, the gentlemen of the deputation made statements in relation to the destitution of many parts of the United States as to the means of moral and religious instruction, and to the origin, progress and plans of the National Society. A motion was then submitted, and, after having been supported by several gentlemen who addressed the meeting, was unanimously adopted, that it is expedient to form a Society in this city, to be denominated,

### THE BOSTON SOCIETY FOR HOME MISSIONS.

The Constitution which had been prepared by the Committee appointed by the preparatory meeting, was then submitted, and adopted; and the following gentlemen chosen Officers of the Society for the current year:—

JOHN TAPPAN, Esq. President.

Rev. WILLIAM JENKS, D. D. Hon. SAMUEL HUBBARD, RICHARD CORB, Esq. EDWARD TUCKERMAN, Esq. and RICHARD FLETCHER, Esq. Vice-Presidents.

Rev. BENJAMIN B. WINNER, Secretary. Doct. WILLIAM G. LAMBERT, Treasurer; and JEREMIAH EVANS, HENRY HONES, and DAVID HALE, Esqs. Directors—who, with the Officers before named, constitute the Executive Committee.

The Constitution provides that for the present, after defraying incidental expenses, three fourths of the funds of the Society shall be paid over to the American Home Missionary Society, and the remaining fourth shall be retained to be expended in this State, in such manner as shall hereafter be directed by the Executive Committee.

It is intended that the Society shall, hereafter, become Auxiliary to a State Society, when there shall be one in this Commonwealth, connected with the American Home Missionary Society.

At the close of the meeting about One Thousand Dollars were subscribed, by the gentlemen present, to the funds of the Society; and it is expected that this sum will be much increased by additional subscriptions in this city.

The subject of Domestic Missions has long been before the people of this Commonwealth. In the days of our fathers it was perceived, that the increasing new settlements of this growing Republic would need to be aided in the establishment of Christian institutions. Hence were formed the Society for Propagating the Gospel among the Indians and others in North America, the Massachusetts Missionary Society, the Hampshire Missionary Society, the Berkshire Missionary Society, the Massachusetts Society for Promoting Christian Knowledge, and, more recently, the Massachusetts Domestic Missionary Society. These Societies have acted with considerable efficiency, both in this and in other States. Other local Societies in New-England have also done much to build up the moral wastes of our common country. But as the bounds of our habitation have been extended, and the sons of these older States have emigrated far to the West and South, it has become manifest that these separate efforts of the several local Societies are, every year, less and less adequate to the growing demands of our frontier settlements; and the question has arisen, how can these rapidly increasing communities be supplied with the preaching of the Gospel?

The result of this inquiry has been the formation, within the last year, of the American Home Missionary Society. This Society originated in this Commonwealth, and its object is here well understood. We are assured that it is regarded by our churches generally, with approbation. The energy with which it has commenced its operations cannot fail to increase the public confidence in its efficiency. According to the recent statements of the Corresponding Secretary, it has aided, within the last eight months, in the support of 137 Missionaries, and applications for assistance from destitute places are rapidly increasing. It is evident therefore that it cannot meet the growing demand upon its resources, unless it is sustained, in some good measure, by the churches and friends of the object in New-England. We cannot doubt that the highly favored Christians and citizens of this Commonwealth will feel their obligations to do much in this great and good work; and that, while they remember the comparatively small number of destitute within our own territory, they will also spare a portion for the millions

that dwell beyond the Alleghanies, and perish because there is no vision.

There is one view of this subject which, we are persuaded, ought to be more deeply felt by the inhabitants of these older States, than it is at present. It is that the whole surplus religious influence in this nation is to be found in the New England States and the State of New-York. If any thing is to be done, therefore, to build up the religious institutions in the vast valley of the Mississippi, it must be done by these States. And that valley, which will soon become the majority of the United States, the seat of political power, and of religious influence, being without the restraints of their own infidel principles and immoral habits, these older States owe it to themselves, their God, to have compassion on their children, and in the West, and to come forward and bear their part in sustaining the National Society, while the influence of their own beloved institutions. With the blessing of God all this will be done. And blessed is that Christian and that American citizen whose heart and hand are in such a work. [Communicated.]

### BOSTON SOCIETY

For the Religious and Moral Instruction of the Poor. Tenth Annual Report, Oct. 25, 1826.

The proceedings of this Society have already occupied a large space in our columns, in connection with two public meetings, though not the annual meeting of the Society. We now select from the pamphlet which contains the report, a few interesting items which have not appeared in our pages.

*School Street Sabbath School.*—The Superintendent writes thus:—"During the four months past, we have been practising on the 'Fitchburg Plan,' the peculiar excellency of which is, that it marks with an impartial hand the least departure from perfection, in recitation or behaviour. On the first day of its introduction we saw produced in the School, that which has been considered by most as impossible, an almost perfect stillness. The effect on the scholars, in regard to this, was no less visible in the Meeting-house, than in the School-room. If no other good should result from this 'plan,' it will be considered on all hands that it is an improvement of no small importance, when it is considered that the great object of the Sabbath School is to produce order and peace on the mind. But this is not the only good; for strange as it may appear to those who have never required perfect recitations, more than half our scholars repeat from 15 to 20 verses regularly, without the least prompting, & among these are several little girls not more than seven or eight years old."

*Fort Hill School.*—The Superintendent observes:—"In punctuality their improvement has been great. Two thirds or three quarters of all the children attending are now at School before prayers. The cause of this improvement may be found in the regulations of the Library, the beneficial effects of which upon the School are every week more apparent. In order to entitle scholars to books from the Library, they must be at their seats before prayer commences. If they reach the threshold of the School but one minute afterwards, they forfeit this privilege. Thus the books are not made so cheap, as not to be valued, and can be obtained only by effort on the part of the scholar."

The happy influence of the Library is manifest in a boy, who had been a scholar, but whose interest in the School had very sensibly diminished. He became entitled to a book on the first Sabbath the Library was established—was interested in his book—resolved to get another—and another—and for more than a year has been absent but once, though he comes nearly a mile, and has seldom failed to take home a book. The books have also interested the boy's father, and have led him to peruse the Scriptures with attention. He was formerly unfriendly to the Sabbath School; but is now a warm friend.

Visiting the parents is considered an indispensable auxiliary to our labours on the Sabbath. In addition to the calls of the Teachers, the Superintendent is in the habit of visiting every family connected with the School; and in every instance these visits have been well received, and in some, it is hoped, profitable. Entering unexpectedly one family, a few evenings since, a little girl, a member of the School, was found on her knees, in the middle of the room, repeating audibly, and in a solemn and appropriate manner, her evening prayers. Her parents explained the matter by saying it was her usual custom.

Of late we have adopted the method of giving out practical questions to the children; as, for example, "What will become of him?" &c. which they answer by citing passages of Scripture. Some of these performances have been highly creditable to the scholars, and evidenced an extensive acquaintance with the Scriptures."

*Mason Street School.*—The Superintendent says:—"One of our scholars, an interesting little boy of about seven years of age, was taken sick a few weeks since, and is now apparently very near his last, great change." His father is one of our Teachers, and a brother and sister are pupils in our School. The Holy Spirit seems evidently to have exerted his influences on the heart of this little boy. One Sabbath, a short time previous to his present sickness, he and his brother and sister were detained at home by a storm. He expressed his regret that he was unable to attend his School, but after musing awhile, he called to his mother, "Mother, we can have Sabbath School at home." He was asked how they should proceed in conducting his Sabbath School, and in reply he mentioned to his mother the Scriptures School was opened with reading the Scriptures and prayer. His mother then asked him, who and what? and he replied, "I can do it, could open his School—he replied, 'I can do it, mother;' & having read a portion of Scripture, he knelt down with his mother & little brother addressed his father, & in a very appropriate manner addressed his petition to Him, who said, Suffer the little child to come unto me, and forbid them not, for of such is the kingdom of heaven. Once, when left alone with his infant brother, he was found by his bed-side on his knees, offering up his petition, on his behalf. On two or three other occasions also he expressed a wish to unite in prayer with his mother, and with fervency and propriety engaged in this solemn service. Nor were his prayers the mere repetition of forms which he desired of mitted to memory; but they were the expression of his soul expressed in language of his own selection. One petition may be mentioned as well as ample of the correctness of his views, as well as the aptness and originality of his language—it was—that God "would make his father's house a house of happy redemption." Time forbids the introduction of other circumstances, which might be mentioned, indicative of a work of grace commenced in his young heart—a belief in the existence of which affords his parents great consolation in the prospect of soon parting with this interesting object of their tender affection."

*School in Southack Street.*—Of this School it

\* He died in two days after this account was written.



about 50 the Superintendent says.—The character and condition of these poor children is wretched indeed. Less than one third of our number are able to read in the Bible; only about one half attend the week day school; while the remainder are left to witness the worst of vices, and are growing up in the practice of sin. Some of them have been inmates of the House of Correction; and, from the little observation we have been able to make, we have no faith in the efficacy of that institution to reclaim vicious youth from the error of their ways.

There has been a considerable number of Irish children who have attended this school until within a short time, when the Bishop of the Roman Catholic church stopped them. I called on him to inquire the reason. He informed me, he was about establishing a school himself, and that he would take care of them in future, but as yet they are left as sheep without a shepherd, and are profaning the holy Sabbath.

During the last summer, two of our children, while on a Sabbath afternoon water excursion, were upset, and drowned. Another dreadful warning to those who remember not the Sabbath day to keep it holy!

#### FOREIGN MISSION SCHOOL.

The following is an outline of the reasons for discontinuing this school.

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favorably at several Missionary Stations, than at any place in a Christian country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little community by themselves, while they are more or less exposed to various influences from the surrounding population.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where Missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to Christian countries. A large portion of those, with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great Britain this has been remarkably the case; and there have been several instances among ourselves, that the Foreign Mission School cannot be continued without an expenditure of several thousand dollars in the erection of buildings, as is thought by those who desire the continuance of the school; and of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.—(Herald.)

#### SABBATH SCHOOL IN BRIDGEWATER.

The Sabbath School in the Trinitarian Society, for 1826, extended from May 7, to Nov. 19. The church appointed the superintendents, (3 in number), and made a collection to purchase a library. There were 17 classes, 8 male teachers, 9 female teachers, 91 scholars enrolled, (46 males and 45 females), constant attendants 68. The school has been very prosperous and encouraging, and there has been great solemnity and seriousness in many minds, although no scholar has become hopelessly pious. The teachers are all professedly pious.

At the close of the term, the scholars were consulted on the question of continuing the school during the present winter. Almost all rose in the affirmative, and thus their parents & friends were roused to action. A gentleman in a neighboring town gave stoves; a subscription was made for other expenses; and in a few weeks the school was again organized. It is in a flourishing condition, and the Secretary says, "We now see no good reason, why sabbath schools should be suspended through the winter. Children we find can go to meeting at all times when it is proper for their parents or friends to go. They can endure the cold as well, and perhaps better." They very generally attend. The whole school now makes use of the New Testament only; and the time is filled up with questions, exhortations, and admonitions, for which the teachers are prepared by a meeting with their pastor, one evening in a week.

**Sierra Leone.—Call for Missionaries from the United States.**—The committee of the Church Missionary Society having lost many valuable lives in Africa, have turned their attention to a supply of Teachers better fitted than Europeans to encounter the insalubrity of its climate. They have been strongly recommended to endeavour to procure persons of colour for this service; and have been led to suppose that there may be many such in America, who have the requisite piety, talent, and knowledge to fit them for such an office. Their duty would be the religious instruction of the liberated Africans congregated in Sierra Leone, from all parts of Africa. The application has been laid before the Executive Committee of the Episcopal Missionary Society in this country, by Bishop White, and they have published it. The climate of Sierra Leone will require persons, who have been accustomed to the low-lands of the southern States.

#### COLONIZATION SOCIETY.

An adjourned meeting of this Society was held at Washington, Jan. 20th; Mr. Speaker Clay, and afterward Hon. Richard Rush in the chair. The Rev. Dr. Laurie, the Rev. William Hawley, Samuel L. Knapp Esq. late of Boston, Hon. Messrs. Clay, S. Van Rensselaer, Weems, Lawrence and Mercer, and Samuel Bayard Esq. took part in the proceedings.

A resolution was adopted, proposed by Mr. Clay, empowering and directing the Managers, to petition Congress and the legislatures of the several states for pecuniary aid, at their discretion.

#### PROVIDENT INSTITUTION FOR SAVINGS.

A stated semi-annual meeting was held January 16th. From the Report of the Trustees we learn, that deposits to the number of 2237, and in amount \$99,067, have been received since the last Report. Payments of capital in the same period have been \$89,192 74.—The new accounts opened are 711, which is a greater number than in any former half year, except one; 490 old accounts have been closed within the term. The accumulating fund, is \$30,436 38; last July it was \$26,127 92, so that its increase is \$4,308 46. The whole number of depositors is 5734; the total amount of property invested, \$781,092 06.

#### ELOQUENCE OF THE UNITED STATES.

E. & H. Clark, of Middletown, Conn. propose to publish a work with this title in 5 vols. octavo. It is compiled by Professor Williston, of Capt. Partridge's Academy. It will be composed of specimens of deliberative, forensic and popular eloquence. It will contain the most celebrated speeches, that have been delivered in Congress since its first organization, so selected and arranged, as to afford a view of the most important subjects that have been deliberated upon in that body: a selection from the speeches delivered in the several state conventions, on the expediency of adopting the Federal Constitution; some of the most eloquent arguments before the Circuit and Supreme Courts of the U. S.; the Inaugural Addresses of the Presidents; and many others.

The Compiler has had assistance from many distinguished gentlemen, in procuring and selecting his materials. It is obvious that such a collection must be very useful, as well as honorable to our country. It would be a valuable present to our sons, to give them access to the knowledge of great events and great men without the endless labor of collecting it from scattered books and papers. We have no reason to doubt, but the selection will be judiciously made.

#### ROSE GRANT: A Matlock Sketch.

WARNING AND EXAMPLE TO THE YOUNG; or the Story of Mrs. Neville and her Grandchildren. BY ALFRED CAMPBELL, the YOUNG PILGRIM; containing Travels in Egypt and the Holy Land. By Mrs. HOLLAND. All published by Munroe & Francis, Boston.

These little books have lain three or four weeks on our table, and we have not been able to read them till now.

Rose Grant is a pious girl, at least religiously educated. At the age of 16, she visits Matlock with her parents, where her sick mother goes for the benefit of the waters. The book gives "a sketch" of the incidents which occurred there. The Christian father is anxiously watching over her steps, and directing the formation of her mind and character. The materials of the story are supplied by her acquaintance with three young females, of different principles and education. The moral of the tale is, the danger of forming precipitate attachments, or of imbibing prejudices against strangers on slight grounds. The story is told in a manner interesting to children, and its influence must be salutary.

"Mrs. Neville," a pious woman, buries the husband of her youth, a lovely Christian daughter follows him to the tomb, and a prodigal son falls in battle in a foreign land. But for two "grand children," the daughters of her lost son, her last goal would have been quenched. In deep affliction and poverty she sustains her infant charge, and attempts to train them up for Christ. Their introduction to a Sabbath school, the blessed influence of such schools on two abandoned villages, and an instance of calling a company of gypsies within the sound of the gospel, are interesting portions of the narrative. The widow and her grandchildren find protectors and friends; and for some years the girls are at service in kind and pious families. At length, "Elizabeth" is allowed to service in London, and thenceforth becomes a "warning" to youthful readers; while "Margaret" remains in a sphere of humble duty and religious privileges, and is a living "example" there. The former becomes enamoured with fashionable life, and tainted with infidel principles. She is alarmed by the awful death of her prodigal mistress; and being reduced by sickness to a hospital, there seeks and finds a Saviour, and returns to her friends as one that was dead and is alive again.—This book is not so attractive to young children as the preceding; but is sufficiently so to youth of riper years, and may be read with profit.

About one hundred and forty years ago, in times of persecution in Scotland, James Thompson was a merchant in Glasgow. When he went to Holland with the army, his wife retired to her native "glen," with her little ones, Helen and William. Here she taught them a pure faith, herself going six or seven miles to meet with artless Christians, who were often dispersed by insolent and merciless soldiers. She heard of Mr. F.'s death on the field of battle, having been a good soldier of Jesus Christ; and now she betook herself to the Father of the fatherless, and the widow's Judge. But persecution continued. The followers of the infamous Claverhouse dispersed a worshipping assembly, and dragged the preacher to the capital for execution. Mrs. T. is shot dead ere she reaches her cottage, and her children are taken to the house of a farmer. Helen grows up a lovely and living Christian; but William goes to Glasgow as apprentice to a merchant, becomes careless, irreligious, and at last prodigal. He once visits his sister, and is softened by her warnings, tears and prayers. But returning to his lawless and companion, he becomes more hardened in sin. Tidings of Helen's sickness rouses him from slumber; and when he sees her die, his heart is subdued. A mother's and sister's prayers are answered; the prodigal is reclaimed, and lives long in Glasgow a monument of the grace of God. The tragical death of the mother, the horrible situation of her murderer when it is his turn to die, the peaceful departure of Helen, and some other scenes are well described and deeply impressive.

Alfred Campbell is not a real traveller; but is represented as a youth of fourteen, accompanying his father through Egypt and the Holy Land. He goes to the principal places, sees what is most worthy of observation, and becomes acquainted with the manners and customs of the people. In this engaging form, Mrs. Holland has presented the most interesting descriptions, as given by approved authors, having diligently read all the latest and best publications. She acknowledges her particular obligations to Mr. Has Wilson's volume, and an unpublished work of Capt. Campbell, R. N. This little work will afford instruction to children without wearying their attention, and its details may be relied on as fully authentic.

**Progress of Reformation.**—At the late installation of the Rev. Mr. Grosvenor, in this city, spiritual liquors were not provided for the members of the Council.

We would call the attention of our readers to the advertisement of Mr. Bennett in another column; and trust that the friends of good morals in this city will give their support to men who take a stand in the good cause.

#### REVIVALS IN COLLEGES.

For want of documents we suspend our publication of facts on this subject; and give way to a sermon, which is commenced this week. The Editor of the Vermont Chronicle assures us, that there has been a revival in the University of Vermont; and in Washington College, Lexington, Va. which was omitted in our catalogue.

#### TO CORRESPONDENTS.

We would inform the writer of "A Dream," that we are not qualified to interpret the visions of the night, and are not much in the habit of relating them.

We omit our remarks on the Militia System, this week, for three reasons. We have not room—the subject is before the public, very much to our mind, in the late report of the Board of Officers—and the time for making alterations in the several States has not arrived. We suppose that the legislatures of the several states will suspend any measures they may have contemplated, till they know the decision at Washington in reference to the proposed new organization. A discussion in our columns would promise greater utility when the States come to act. We hold ourselves ready, whenever the best time shall come, to contribute our mite to the amendment of a system, which is found to be so defective and so impoverishing to the country. At present we propose nothing more than to treat, next week, of its unhappy influence on the morals of the people.

#### RELIGIOUS SUMMARY.

**Episcopal Missionary Stations.**—The stations occupied by the Missionary Society of this denomination, are St. Augustine and Pensacola; those states and territories not yet organized into dioceses; and the Indian settlements within the limits of the United States, and not within any organized diocese.

**The Orange County Foreign Mission Society,** held its first annual meeting at Chelsea, Vt. Dec. 21st. Hon. Elijah Paine, President. Collections for the year, \$436, 63. "Assum," observe the Directors, "more than equal to the annual salary of an ordained Missionary among the heathen. And when we reflect that our exertions may thus enable some faithful missionary to labor through another revival of religion in Ceylon, or to teach the thousands who are calling for instruction in Hawaii;—may send an additional laborer to the Holy City, or to the western wilderness, or by a timely reinforcement, save the important mission at Bombay from becoming extinct, we have abundant reason to bless God and take courage;—and, trusting, in Him to whom the heathen are given as his inheritance, and who has so far favored us to attempt still greater things, for the salvation of the world and the glory of His name."

**Sabbath Schools.**—The Rev. Mr. Reid, a domestic Missionary, established 19 Sabbath schools last season, in the vicinity of Winnipegosis lake, New-Hampshire. He furnishes them with reward books, by the contributions of benevolent persons in various places. In most of these places there had been no Sabbath schools before. He has also laid a foundation for ten libraries, with prospects of great usefulness both to parents and children.

**Premium Tracts.**—The Publishing Committee of the American Tract Society, through whom an individual offered a premium of \$50 for the best Tract on the ruinous consequences of Gambling, have extended the time for presenting them till the first day of April. They say, an announcement of the award of the premium for the best Tract on Christian Education, may be soon expected.

#### MASS. DOMESTIC MISSIONARY SOCIETY.

Receipts into the Treasury since July 5, 1826.

Female Charitable So. in Sherburne, Mrs. S. Sawyer, Treasurer.	\$27 30
Young Ladies Reading So. Holden, by Rev. R. S. Storrs.	10 00
Three Female Friends, in Rochester, by do.	3 00
Collected at the Annual Meeting of the D. M. So. in Fitchburg, by Rev. Dr. Austin.	55 40
Avails of a Gold Ring, by the same.	50
Three Colored Females, through Suffolk Auxiliary.	2 50
Female Juvenile So. of Newburyport.	24 35
Mrs. R. Conant, Ipswich, by Rev. Mr. Kimball.	1 00
A. Simonds, South Boston.	3 00
Rev. P. Payson, of Loomis, from the Bible Class, in his So. to constitute him a member for the current year.	2 00
Dom. Miss. So. of Salem Association, Aux. to the Dom. Miss. So. of Mass. by Rev. B. Emerson.	149 00
Mr. Ebenezer Haskell, Rochester.	1 40
A Female Friend.	100 00
Avails of a Gold Ring, by the same.	10 00
Ladies of the 1st Parish in Hoxford, to constitute Rev. Isaac Briggs, a Life Member.	20 00
Three Indigent Children.	2 00
From their Mother.	3 00
By Rev. B. W. Wigner, collected after the Annual Session of the Suffolk Association.	43 31
From a donation, by Mrs. B. B. Wigner, a Life Member.	2 00
From Charles M. Briggs, Chatham, avails of a potatoe field.	9 50
From Two Friends to Missions, in Rev. Mr. Hitchcock's Church, Randolph, by Rev. Mr. H. P. Garrison, Female Relig. Charitable So.	22 00
By G. P. Payson.	30 00
Collected at Monthly Concert, in Rev. Mr. Phillips Society, Princeton.	12 00
Collected at Monthly Con. in the Trinitarian Ch. Concord, Mass. by Mr. J. Vose.	11 59
From S. M. Newhall, Esq. Littleton, Mass. by Messrs. Willis & Rand.	2 50
J. S. Thompson, Buzzardsville, Con. by do.	50
Walter Dean, of Berkeley, Ms. by do.	4 00
Collected on Thanksgiving day at Milbury, in Rev. Mr. Goff's Church.	15 2
From the Ladies of Rev. Mr. Buckland's So. in Hingham.	23 00
From a Female Friend, in Rev. Mr. Jewett's Ch. Gloucester.	5 00
From Ladies of Rev. B. Woodbury's parish in Falmouth, to constitute him a Life Member.	20 00
From the Trinitarian So. in Taunton, to constitute their pastor, Rev. E. Maltby, a life member.	20 00
From members of Rev. Mr. Perry's Church, of Bradford, to constitute him a Life Member.	20 00
From Rev. Mr. Putnam's So. Fitchburg, \$20 of which is to constitute him a Life Member.	40 00
From Dea. Levi Reed, Attitash, avails of a potatoe field.	1 10
<b>JOHN C. PROCTOR, Treasurer.</b>	
No. 5, Dock-Square, Boston.	\$728 95

A Quarterly Meeting of the Eastern Executive Committee of the Massachusetts Domestic Missionary Society, will be held at the house of Dea. J. C. Proctor, on Wednesday, Feb. 1st, at 3 o'clock, P. M. H. S. STORRS, Sec'y. Braintree, Feb. 1, 1827.

The subscriber acknowledges the receipt of the following sums for the American Home Missionary Society, by the hand of Messrs. Willis & Rand, Editors of the Boston Recorder and Telegraph, viz:

From the "Telegraph," in Salem, Mass. in part to constitute their late Pastor, Rev. Elias Cornelius, a Director for life.

The Calvinist Society, Worcester, Mass.

First Church & Society, do. by Rev. L. H. Hoadley.

ABRAHAM PETERS, Cor. Sec. of A. H. M. S. Boston, Jan. 27, 1827.

#### HOW MUCH QUEST THOU!

The following is from a distinguished individual in the interior of this state, addressed to the Corresponding Secretary of the Am. Home Missionary Society now in this city.

"MY DEAR BROTHER,—Without any solicitation from you, I am desirous of doing a little for the great and good cause, which you are laboring to promote. I owe it to the thousands who are hungry for the bread of life, in our new settlements, and I owe it to him who died for them and for me, to do something to aid the efforts of the Home Missionary Society; a Society in the formation of which I have most heartily rejoiced. May the Lord of the Universe bless all the efforts of the Society, and all your efforts, as its principal officer. The sum I enclose for the Society is \$50, which constitutes a life-membership. I wish I could increase it ten fold."

#### ORDINATIONS, DEDICATIONS, &c.

In Lunenburg, Vt. Jan. 10, Rev. JEREMIAH GLINES. The religious exercises on the occasion were as follows:—The invocation, the reading of the Scriptures and Introductory Prayer, by Rev. Thomas Hall, of Waterford; Sermon, by Rev. Samuel H. Hall, of Concord: Consigning Prayer, by Rev. John Fitch, of Guilford; Charge, by Rev. Joseph Willard, of Lancaster, N. H. The Fellowship of the Churches was expressed by Rev. Orlando G. Thatcher, of Colebrook, N. H.; Address to the Church and Society, by Rev. Drury Fairbank, of Littleton, N. H.; Concluding Prayer, by Rev. Samuel G. Tenney of Lyndon.

December 20th, HUGH M. KROSTZ was ordained to the pastoral office and installed in the Presbyterian Congregation of "Hopewell," Orange county, N. Y. Rev. R. W. Condit presided the Sermon.

Ordained, in Gwynny, Rev. DANIEL CROSBY, over the Congregational Society.

In Philadelphia, Mr. GEORGE MITCHELL has been admitted to the Order of Deacons, by Bishop Chase, of Ohio, Mr. M. being destined to labor in that State.

At Dudley, Mass. Dec. 20th, a new Baptist meeting house was dedicated. Sermon by Rev. Jonathan Gung. The Rev. Mr. Williams, Congregational minister in Dudley, took part in the exercises.

The new Baptist meeting house at New London, N. H. was dedicated Jan. 1. Sermon from Ps. 110. 3, by Rev. N. W. Williams, of Concord.

#### SECULAR SUMMARY.

##### FOREIGN.

Letters from Liabon of the 6th, received at Havre, mentioned that the Portuguese insurgents had been beaten by the militia of the country.

A Paris paper of the 14th says, we are informed that orders have just been sent to the military divisions on the borders of Spain to dispatch all their disposable force to Bayonne. These troops are intended to enter Spain immediately.

The Memorial Borden gives some further particulars of the attack on Braganza by the Portuguese Refugees under the Marquis de Chaves. Their success was accompanied by serious excesses. For example, the 400 men who had entrenched themselves in the castle of Braganza, after having been forced to capitulate, were all shot.

The Courier Francais states that the new law project on the Press will prohibit not only the personal acts of the King to be criticised, but also the pastoral letters of Bishops, and even the sermons of preachers.

The Russian American Company are fitting out an expedition to explore the western coasts of North America, towards the Frozen Sea, and to Hudson's Bay, for the purpose of adding to the discoveries which have been made by Capt. Parry and Capt. Franklin.

French colonization.—A project, by M. de Case, is now under consideration in France, for colonizing about 18,000 square leagues of French Guyana; from which, if carried into effect, great advantages are expected to result.

The notorious Victor Hughes, who has been called the Robespierre of the Colonies, (because being sent on different missions to the West India possessions of France, he perpetrated, or authorized, as many cruelties in that quarter as Robespierre did at home) died lately at Bordeaux. Having been sent to Guadalupe, he proclaimed liberty to the slaves, without preparing their minds for receiving the gift or controlling its exercise. He, at the same time, murdered and plundered the planters, and after causing nearly the half of the rich proprietors to fall under his emissaries, he left the island with their estates and property, and a voyage of insurance round some of the other islands—Lucia, St. Vincent and Grenada—and returned to France in 1798, where he received the appointment of Commissioner for Guyana. In that colony he remained till his surrender to the English, amounting a considerable fortune by his exactions. On his return, Bonaparte made him discharge some of his duties afterwards in the department of the Gironde, where he lately died.—Lon. pa.

It is reported that the Mexican Com. Porter is at Key West, blockaded by Com. Laborde from Cuba.

Haghi.—A letter from Haghi of Dec. 15th informs, that the government has formed an advantageous commercial treaty with England, and has declined giving France the advantage of half duties. It is conjectured by some, that Baron Makau will visit the island with a considerable force.

##### DOMESTIC.

Gen. Hernandez, commanding a brigade of the Florida Militia, has issued his order directing the military force ordered against the Indians to be discharged, in consequence of having received assurances that the great body of the Florida Indians regretted the outrage which had been committed, and that they were ready to co-operate with the United States troops in bringing the offenders to justice.

Indian Disturbances.—The Pensacola Gazette of the 28th Dec. says, "We learn, from the Tallahassee Intelligence, that seven Indians, supposed to be the same who butchered the family of Mr. Carr—made an attack on the family of Mr. Adams, near the Veilla River. They did no injury to the family, but three of them were killed. We have not a private letter which says that it is now believed that Nemahla is at the head of a party of hostile Indians—though he has not yet been seen."

The island of Cuba is far larger than some of our largest states; but it furnishes exports equal in value to two thirds the amount of those from our whole country. As the soil and climate of that island permit the cultivation of almost all its products, that part of the United States may be expected to furnish a substitute, in a considerable degree, for the market of Cuba.

The Legislature of Kentucky, notwithstanding the objections of the Governor, have confirmed, by a constitutional majority, the act declaring unconstitutional and void the act authorizing what has been called the New Court, and re-establishing the old Court of Appeals in the State; and it is now a law of the State.

Surveyors in Georgia.—A Mississippi paper says, "The Surveyors who have been employed on the land lying between the new treaty line and the Georgia boundary, have been arrested in their progress by the Indians."

Outrage.—The notorious Wolfolk, of Baltimore, an extensive trafficker in human flesh, has made a personal attack on Mr. Lundy, the Editor of the "Genius of Universal Emancipation." The attack is the more base, as Mr. L. belongs to the Society of Friends, and of course was known to be a non-resistor.

Mr. William Fletcher, of North-Carolina, has provided for the emancipation of his 12 slaves, and their being sent to Africa or Italy.

The Mayor of Philadelphia has published a letter with some denunciations from respectable citizens of Natchez, giving the details of the kidnapping of 16 free colored persons from Philadelphia and its vicinity.

The Portland Athenaeum incorporated last year, has now a capital of more than \$3,000, a select library of 1500 volumes, and a reading room supplied with the principal gazettes and periodical publications of the day.

The number of inhabitants in the city of Washington is estimated at 18,667—number of houses 2632, about 6 persons to a house.

The present population of New-Orleans is believed to exceed 50,000 souls. When the city was transferred to this government, 23 years ago, it contained but 8000 inhabitants.

Catalogues.—The Post Master General has decided, that College Catalogues, being annual publications, are periodical; and as such their postage should be rated.

The Governor of Ohio states the population of that State at more than a million. Twenty years ago, the population was 46,000.

Ohio Canal.—The Commissioners anticipate that upwards of 100 miles on the Ohio and Miami Canals will be navigable in the month of July next, when the State will be able to derive revenue therefrom.

Mr. Joseph Putnam, of Salem, has obtained a patent for making Artificial Pipes of clay, to be used as bricks are.

Mr. W. K. Phipps, of Framingham, has invented a pump, which is connected with eight discharging pumps, and can deliver 445 gallons of water in a minute.

The Legislature of Alabama has made an appropriation for the erection of a Capitol at Tuscaloosa.

The Legislature of Georgia, at its late session, passed 180 acts—the Legislature of Tennessee, 245.

The Maryland and Pennsylvania legislatures have passed orders for paying the seasonal postage expenses of members of the State legislatures.

The Snow on the White Mountains in New-Hampshire, is more than six feet deep.—Framingham Jour.

The Whitehall Observer says, that the Snow on the Green Mountains is better than six feet deep.—It is better than six feet deep here; because it is little more than three.

#### Troy Budget.

Annual Census of the Humane and Criminal Institutions in the city of New-York, by the attending Minister, Rev. John Standard; Jan. 1, 1827. At the Asylum, 160; in the City, 20; in the Hospital, 217; in the Almshouse, 1472; decrease, 250; Bellevue Hospital, 222; increase, 148. House of Detention, 155; increase, 95. Debtors Prison, 200; increase, 22. Bridewell, 109; decrease, 55. Penitentiary, 326; increase, 32. State Prison, 381; decrease, 115. Total, 3540; total last year, 3428; increase, 112 in a year 117. In this number should be added 140, who were transferred from the State Prison in the city to that at Sing Sing. This will make the increase 227. The number of convicts received at the State Prison in 1826, was 196.

Transactions at New London.—The occurrences at New London, some days ago, have turned out to be not so bad as first represented. The man said to have been killed was found to have died of a puerility; the woman who died, came to her death by interperence, and throwing herself down stairs without being touched by the other.—Com. Ad.

Lotteries.—It is absolutely necessary that something should be done speedily to check this growing evil. To-morrow we received from Baltimore the fourteenth number of a paper which has been got up expressly to promote adventuring in Lotteries.—It is called *Campbell's Lottery Argus, Commercial and Exchange Telegraph*, and is a large four sheet. "Its contents will be devoted to lottery information and miscellaneous intelligence." Did any other—did any other country, ever produce a paper of this kind.

Sudden Arrest.—John Stanley Esq., Speaker of the House of Commons in North Carolina, while in health and attending to his official duties, was suddenly prostrated by a paralytic affection, which deprived him of the power of speech and motion.

A Canadian.—A few days since, a respectable inhabitant of this town came near losing his life by taking a tea made of the *Datura Stramonium*, or *Torna Apple* plant, which was mistaken for *Horshorn*. By timely medical aid, however, the fatal consequences were averted, which otherwise might have ensued.—Haverford pa.

**Railway.**—The Stockbridge Star of the 25th, 4th, the Railway Meeting, which was to be held at the Canada, had fair to be one of the largest ever held in the country. It adds that the citizens of New-York will wait the steady movements of a Massachusetts Legislature, but will take a bold step towards the execution of a Road from Hudson River to the rich Marble Mountains West Stockbridge.

Fire.—We regret to learn that the Mill for the manufacture of Chocolate, as well as the Circular Saw Mill, belonging to Mr. Hugh F. Randolph, in Rosendelf township, destroyed by fire on the night of Thursday the 14th inst. The stock was saved. The total loss is estimated at \$2000. We are happy however, to state that the owner has been provident enough to have an insurance.

Fire.—A letter from Wilmington, N. C. dated the 1st inst., mentions that the old steam saw mill, belonging to Dudley & Dickinson, was destroyed by fire that morning. Loss estimated at \$20,000.—We understand that the property was insured in New-York.—N. Y. Gaz.

Fire.—At Andover, Me. Jan. 26, a fire considerably injured a large quantity of goods in the store of Messrs P. B. Crover, ministers. They had \$1400 insured, but not enough to cover the loss.

Distressing Fire.—The House of Mr. Samuel Bell, Knoxville, Tenn. with the adjoining buildings, was destroyed on the 27th December last. Mrs. Bell escaped by a window of the lower story of the house, with a child only a week old in her arms. Mrs. Bell went up stairs to save her other children and Mrs. Hanks who slept with her. He dropped the children from the window, and jumped out after them, calling on Mrs. B. to follow. She appeared at the window, but immediately sunk back in her arms, and was seen no more. One child of two years was so burnt that it died soon after.

A committee appointed at Alexandria to investigate the cause of the late fire in that city, and to estimate the amount of the loss, have estimated that amount to be \$107,222. Besides the sum of \$20,000 appropriated by Congress to the relief of the indigent sufferers, the corporation of Georgetown has appropriated \$5000, and the same object that of Washington, \$1000, and individual members of Congress \$90.

#### ANNALS OF INTemperance.

New-London, Jan. 10.—On Sunday morning last, a female was found dead in a house in Beach St. supposed to have been murdered—by some person or persons unknown.—on investigation, we learn, that she was a native of one week old in her arms. Mrs. Bell went up stairs to save her other children and Mrs. Hanks who slept with her. He dropped the children from the window, and jumped out after them, calling on Mrs. B. to follow. She appeared at the window, but immediately sunk back in her arms, and was seen no more. One child of two years was so burnt that it died soon after.



## POETRY.

For the Boston Recorder and Telegraph.

## MARY, AT THE SEPULCHRE OF CHRIST.

The veil of night was slowly drawn away,  
And nature woke with a convulsive look;  
As if strange visions had been hovering o'er,  
To spoil her usual rest and quietude.  
Day did not wear the bright expanding smile  
It sometimes does assume, for shadows hung  
Over the land of Judaea, and clouds  
Which were not purely mental cast a gloom  
Upon the wide creation, as though fate  
Were just about to strike some mighty blow.  
The first faint beam of morning settled down  
Upon a sad and pensive countenance;  
A countenance where sorrow deep had traced  
Her sweetly sacred lineaments, and given  
A look almost unearthly. 'Twas a form  
Where female gentleness had stamped her seal,  
And piety had cast her garb of light,  
Yet no unusual loveliness was there,  
Save the expression of an ardent mind  
Chastened to mildness by the bosom's grief.  
Her head was bending o'er the grave of one  
Who in his life she loved—one from whose words  
Her soul had caught the pure and steady flame  
Of undim'd religion—on whose lips  
Her heart had hung for wisdom to direct  
Her erring footsteps through a weary land—  
And she was standing by that sacred tomb,  
With feelings wrought almost to agony.  
None but those hearts who in one hour have lost  
Their dearest earthly stay—the only friend  
To whom they clung in sorrow and in joy—  
Oh, none but they can feel as then she felt,  
While bending o'er that lonely sepulchre.  
To her the world was cheerless, and the beams  
Of morning light but cast a deeper shade  
Upon her bosom's darkness, and gave thoughts  
Of added anguish to her wounded soul.  
There is a chord within the female heart,  
Which when 'tis touch'd by sorrow cannot bear  
The rude approach of light like happiness.  
Grief hath its hour of sweetness, but it forms  
Of mirth and joy but come upon its thoughts—  
Let even grateful nature meet the eye—  
And the soul swells with what it cannot speak,  
And almost longs to burst its tenement.  
This Mary felt, for feeling then had reach'd  
Its highest tone, and sounds of cheerfulness  
Came on her heart like tidings of despair.  
Her friend, her master, and her Lord was gone,  
Torn from the land of Israel, by the hand  
Of persecution and of violence.  
She had beheld him in full many a scene  
Of suffering and sorrow—mark'd the spot  
Which flow'd when at the grave of Lazarus—  
And in these trying times she reap'd instruction  
From his Divinity in human form.  
She saw him too when hung on Calvary's height,  
And offering up his life for guilty man;  
When every feeling of his noble soul  
Was wrung by inward anguish, and all earth  
Seem'd acquiescing in his dreadful fate.  
Before that hour her heart had hop'd to see  
The crown of Judaea's kings upon his brow;  
And she had trusted that Jerusalem  
Would one day rise to more than wonted power  
Beneath the sceptre of this hand Divine.  
In opposition to her hope and faith  
She saw him die an ignominious death,  
A death so fearful that even memory shrink  
From the dread contemplation. The sad flock  
Of faithful followers he had left behind,  
Were scatter'd round in almost wordless woe;  
For they were left without an earthly friend,  
And heirs to woe, to poverty and toil.  
Mary saw this, and dark foreboding fear  
For what might be their agonizing fate,  
Mingled its keenness with the sorrowing tears  
She shed upon her Saviour's lowly tomb.

Moments unheeded flew, while bursting grief  
Was thus lamenting o'er a hallow'd spot;  
At length a voice, mild as the gentle breath  
Of tranquil evening came upon her ear.  
She turn'd in haste, and a commanding form  
Of more than angel brightness met her view.  
'Twas he that slept but now, for whom her tears  
Had flow'd in mental anguish, JESUS CHRIST,  
Arisen from an earthly sepulchre,  
To fix a mansion in the heavenly world  
For those who loved him here. —

S. Reading, Dec. 19th. OITHONA.

## GENERAL MISCELLANY.

From the Richmond Compiler.

## UNSTOPPING THE EARS OF THE DEAF.

I am persuaded that in the great majority of cases deafness is caused by some stoppage in the external organs of the ear. If the nerve be sound I can see no impossibility in curing the disease. Let a deaf person put a watch into his mouth, if he can hear the ticking distinctly, he may be assured that the nerve is not injured, and that there is the strongest probability of his being relieved by removing the external obstruction. I do not positively say, because the deaf person does not distinctly hear the ticking of the watch, that therefore the nerve is insensible; for it may happen that the interior tube from the mouth to the ear may be closed up, as well as the external duct to the tympanum. But if there be any reason to believe that the nerve is good, the deaf person will not despair, but resort to the proper means for its relief. I am acquainted with a gentleman from whom I have received the following account of his deafness and his cure.

He had been a long time incapable of hearing. As he says himself, he was as deaf as a post. Even the voice of a Stentor could not reach him. Some time since, he was fortunate enough to meet with a young physician, bold and persevering, who told him if he would put himself under his practice, he was satisfied he could administer relief. The deaf gentleman was very far from being sanguine; indeed he did not permit himself to entertain much hope, but determined to try the experiment. The first thing the physician did was to procure a powerful syringe, more than a foot long and two or three inches in the pipe. With this he began to inject warm water copiously into the ear, then varying it with a solution of Windsor soap, and sometimes with warm milk just drawn from the cow. Occasionally plugging the ear with oil of almonds were introduced into the ear, and the ears were tied up with handkerchiefs. The gentleman picked himself up on his perseverance, and well was he rewarded for it. For six days there was no sensible good effect produced, but after that time and on repeating the injections with the syringe, a small quantity of hardened wax came out, and for the first time the voice of the physician broke upon the ear of the patient. This encouraged him to the repetition of the experiments; and a piece of wax, as large as an almond, and perfectly hard, came out—and from that time to this, the gentleman has heard as well as any of his acquaintances. The only protection he uses is in case he catches a little cold, to tie up the head, or use a little cotton dipped in oil.

He is now convinced that in nine cases out of ten, deafness proceeds from similar causes and

may be cured. We have persons professing to cure most of our diseases, we have oculists for the eye, dentists for the teeth, ladies to cure stammering, (I think the tongue falls properly within their jurisdiction.) Why have we not professional gentlemen who make it their business to "unstop the ears of the deaf?" I am sure that if I were as deaf as some of my friends, & all sort of communication "at that sense quite shut out," I would freely give a good thumping fee to any person who would cure me. I would spare neither money nor pains to recover one of the five senses, and that so important a one, which Providence has given me. In fact, I am not very certain that the time will not come when Surgery will be able to cure those who are born deaf, as she does those who are born blind. But, hypothesis apart! All I now abide by is the fact I have stated.

From the Philadelphia.

## THE MIDDLETOWN CADETS.

MR. EDITOR.—Our peaceful city has been quite enlivened the past week by the presence of a military corps composed of young gentlemen, and commanded by Capt. Partridge of Middletown, Connecticut. These young gentlemen are under the instruction, as I understand, of Capt. P. and no doubt with a view to inure them to toil, they are thus marched for several hundred miles in winter, and are to continue their "tour of fatigue duty" to the city of Washington. But, Mr. Editor, this is not all. These youths, by the prudent care of their commander, are, it seems, to be initiated, as they march, in the ways of the world—they are to see something of "men and things," and accordingly are judiciously taken to the Theatre; doubtless under the watchful eye of their Captain, they could, in that "school of morality," learn much of good and nothing of evil. Our grave citizens were exceedingly taken with the novel appearance of this corps, and flocked to behold them—and witness their correct evolutions, skill in firing at the target, &c. and withal to wonder that such very young gentlemen could possibly march so very far. All this may be very well, but for my part, Mr. Editor, I think I have witnessed a sight, I bless God not quite so novel, and a great deal more entertaining. I allude to the Monthly Concert of prayer held by the Sunday School teachers; and in the Session Room in Cherry street, last Monday evening, I was privileged to behold a large company of young ladies and gentlemen assembled together to pour out earnest united supplications to God for themselves and the thousands of dear immortal souls who are placed, in his providence, under their care. Glorious spectacle!—it was indeed refreshing to my soul—and how interesting the reflection too, that when the instruments of warfare shall cease, and military schools and military marchings are forgotten, these prayers may be exerting a blessed influence on the destinies of unnumbered imperishable souls.

R. M.

## "MY PARISH IS FEEBLE."

In many places, says an agent for the American Tract Society, where the minister feared to have the subject brought before his people lest on account of the numerous calls, they should think him unreasonable, the people have been found exceedingly active. One instance I cannot forbear to mention; I called, one Saturday, upon a Baptist minister, who doubted, at first, whether any thing could be accomplished among his people. "My parish," said he, "is feeble; and last year, through the Baptist Convention of this State, I received a parcel of Tracts from your Society for gratuitous distribution." At length, however, I obtained his consent to address his people on Sabbath evening, in a small log school house, where a meeting had been previously appointed. When I arrived at the school-house, it was full to overflowing; and many were standing at the door and windows. A more attentive assembly I have rarely addressed, and the interest they manifested in the Tract cause was truly gratifying. On asking one man if he wished to do any thing for the object, "Yes," said he, "I will give a dollar, for I have often heard of the Tracts, but I never saw one in my life, and now I intend to have some." A subscription was immediately commenced, and by the exertion of the minister and others, in that and other parts of his parish, 48 dollars were soon collected and forwarded.

## AUBURN PRISON.

The annual report of the inspectors of this prison was yesterday presented to the Assembly. By this report it appears that the expenses of the prison for the year ending the 31st day of October last, amounted to \$30,736 05, and its net proceeds to \$20,522 17, which left a balance against the prison of \$10,195 88. An appropriation of \$10,000 is asked, for the general support of the prison, for the current year, and also \$6,376 79, for the purpose of raising part of the outer walls of the prison, which are alleged to be too low, and to occasion escapes; and also for the purpose of building some additional work shops.

The net proceeds of the prison the year past, amounted to \$6307 58 more than the year preceding, and the expenses to \$5,767 38, above 2,000 of which last sum was owing to an increase in the quantity and price of rations for the convicts—There were received, during the last year, 133 convicts, and discharged 125, and 7 deaths, leaving but one more in prison at the end, than at the beginning of the year, which leaves 129 cells unoccupied.

It is proposed to send the convicts of six additional counties to the Auburn prison, with a view to lessen the number of convicts in the New-York prison, hasten their transfer to Sing Sing, and thereby save much public expense, in supporting the New-York prison, and also with a view to apply the approved system of discipline with solitary confinement, to all state convicts as early as practicable.

There have been eighty-six convicts paroled the year past, whose average term of confinement was about eight years, and average term of confinement 2 1-3 years, and the expense of whose transportation and discharge alone, was \$1675 76. Of the above number, 24 were confined less than a year, whose average term of confinement was 6 7-8 months.

Information is given of the character of 97 convicts, who have been discharged in years past from that prison, 52 of whom behave decidedly well, eight have been somewhat improved by imprisonment, 16 continue bad men, and 3 not sufficiently known or described.

The average term of their sentences was about 7 years, and average term of confinement 2 years 5 months.

From the examination of 94 convicts last discharged, it appears that 35 had been addicted to intemperance, 22 were deprived of their parents, or left them when young, and ascribe their ruin to gambling, 7 to pecuniary embarrassment, and 22 had little or no education.

The Sunday School of the prison is stated to be flourishing. It now embraces 100 convicts, who are taught reading, writing and arithmetic, by 20 teachers, and all under the instruction and discipline of two officers. The convicts are healthy, not one being now sick, except from some chronic affection.

In conclusion, a strong appeal is made to the legislature in behalf of the clerk and assistant

keepers in respect to their compensation, which is alleged to be entirely insufficient.—Albany pa.

From the Genius of Universal Emancipation.

## "HAIL COLUMBIA"

Look at this, gentle reader!—Is it not worthy of note? A REGULAR MARKET FOR MEN unblushingly advertised within sight of the Capitol of this land of liberty. And this is but one of many such establishments in the district under the immediate control, and even under the very eye of Congress. What say you, Americans?

## "NEGROES WANTED."

The subscriber has settled himself at his brother's residence in Georgetown, D. C. for the purpose of purchasing negroes! And as he expects to be stationary during the fall and winter, he will always be ready to attend to anything in his line of business. And as he will always keep a supply of cash, he will at all times give the highest price the market will afford. He may be seen at all times at his brother's residence in Georgetown, two doors below the stage office of the Union Tavern. Persons not wishing to come to town can always have their business attended to by dropping a line to the subscriber at the above place; and all persons having property to dispose of, will find it to their advantage to call on him before they sell. He will always give extraordinary prices for seamstresses and mechanics. Georgetown, D. C. Aug. 1.

## STAGE PROPRIETORS.

It was lately stated by the Bench of the Northern Circuit, in England, in the most emphatic manner, that, in actions for damages for injuries sustained in the public coaches, the juries should find for the plaintiffs, when they thought the injuries happened from the unskillfulness or misconduct of the coachmen, or the extreme restiveness of the horses; and that the law required a coach proprietor to abstain from running restive horses, and to dismiss from his service drunken or unskillful drivers; but that when the coach proprietor undertook to carry a passenger, he only undertook that due care and diligence should be employed, and was not to be considered as an insurer, nor as responsible for those accidents which might occur in journeys, and which were the result of causes over which common care and caution had no control.

## TEACHERS' DEPARTMENT.

From the Portland Mirror.

## ADDRESS TO SCHOOLMASTERS.—(Continued.)

I can throw out only a few hints concerning government; the subject requires a volume. But at any rate let me entreat you to maintain government in your school. Some have appeared scarcely to attempt it. They spend the required hours with their scholars; and go through the daily routine of business; but order, arrangement, and propriety of conduct, seem to have had no place. If the scholars regulated themselves, it was well; if they were disorderly, but not to an outrageous degree, it was quite satisfactory. Others again have had some tokens of authority; rods, ferules, directions and orders, chiding, and scolding; but no government. I advise you then to establish and maintain government. Let your rules be few, simple, and evidently important. Let them be well understood and carefully retained. Then, be undeviating in your own course; always uniform, firm to your purpose, and inflexible. Combine firmness and decision with gentleness. Chiding carries no conviction to the conscience of a child. Correction, administered in anger, has no effect to humble or reclaim the offender. It shows even a child that you cannot govern yourself; and he will scarcely respect your authority over him. Continual reproaches, unmeaning threats, and hasty passionate corrections soon lose their effect, or if they bring a school into subjection, it is a forced subjection to what they deem tyranny. It is a lovely sight, when we behold competent and worthy teachers enthroned in the hearts of their pupils; when they have only to intimate their wishes, to secure a cheerful obedience; when the frown of one who is deemed a friend represents the spirit of transgression more effectually than a hundred stripes.

This ascendancy is not acquired by harshness and severity; nor yet by descending to a level with your pupils, and relaxing the reins of government which are put into your hands. It is gained, by evincing clearly that you govern them in love; that your orders are framed for their good; and that your censures and punishments are wrong from your urgent necessity, while your heart melts in compassion to the guilty. Establish a dominion of this kind, and it will almost maintain itself without effort. And it may be established in almost any school, if you feel as you ought; if you have a tolerable share of disciplinary powers; and if you commence operations in a proper manner. In the most refractory school, a discipline of this kind has sometimes wrought wonders in a few days, taming stubborn spirits, securing the confidence of the pupils, and superseding the necessity of the rod on almost all future occasions.

If you would have all respect you, and profit by your instructions, avoid partiality. To manifest antipathy to some pupils, and treat others as favorites, has a pernicious effect upon a school. Jealousy and envy are excited among the pupils, and the instructor loses his influence over them. It is right to distinguish the studious, amiable and obedient scholar, and keep at a greater distance the idle, forward and perverse. But children are quick sighted, to discover those distinctions which are not made according to the merit of the objects.

You have need of patience. You have a concern with a great variety of capacities and dispositions, and your duties and cares will often perplex and irritate your minds. You are tried by the indolence of one, the dullness of another, the heedlessness of another, and the ignorance of many. Some are peevish and impatient, and some stubborn and refractory. You must govern those who are not governed at home, and reduce to order and regularity the whole unformed multitude. Your task is arduous, and may often appear to grow under your hand, instead of becoming more easy. Here impatience multiplies your vexations, and frustrates your endeavors. Be patient, and the way will become smooth before you.—Are you conscious of a deficiency in this qualification? Then bend your knees before the Giver of all grace, and implore the gift. Cultivate daily any portion of it you possess; and settle it in your heart that nothing can be done in the management of a school without patience.

## YOUTHS' DEPARTMENT.

From the Vermont Chronicle.

## AMUSEMENTS.

Copy of a letter addressed to a company of youth assembled for a Ball.

DEAR YOUNG FRIENDS.—What an awful moment is this! On earth, multitudes "feel, at this very moment, death, and all the sad variety of pain." Bewailing time mispent, and trembling in view of eternity, they are passing, in rapid succession, to the bar of their Judge. Multitudes, clothed in mourning and suffused in tears, are following the remains of departed friends to the grave; and other graves still are about to be opened to receive their dead. Many, here and

there, awakened by the Spirit of God, are crying for mercy; or, turned to righteousness, are rejoicing in God their Saviour. And the people of God, through the world, in view of the wickedness which abounds, are fervently praying, "O Lord revive thy work—in wrath remember mercy."

At this moment, the angels who kept not their first estate, and all those of our race who having trifled away their probationary season have died in their sins, are wailing in the quenchless flame of divine wrath; piercing the blackness of darkness with their shrieks, and calling in vain for a draught of water to cool their parched tongues.

At this very moment, that Being whose presence fills immensity, sits in awful majesty on a throne, high and lifted up, a train of holy seraphim filling his temple, and crying one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

But in the midst of scenes so affecting, so awful, and glorious, here is a company assembled, not to sympathize with the distressed, and provide for their relief; not for prayer; not for religious conversation; not to prepare to meet your God; but for vain and sinful amusement; to dance on the crumbling brink of hell; to waste your time; to mispend your money; to abuse your talents; to grieve the Spirit of God, and tempt him to depart not only from you, but from this place; to put your Saviour to an open shame; to trample on divine authority and treasure up wrath against the day of wrath, and revelation of the righteous judgment of God.

Alas! my dear young friends, you know not what you do. But why should I again beseech you to "remember now your Creator"—why again assure you that "if you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever?" It has been done in vain.

If still resolved to pursue the ways of sin and death, I entreat you to pause, and consider well, the meaning and certainty of the following message from God, which is hereby delivered to each of you, without addition or diminution, and will one day be realized in its full meaning and dreadful importance, by every individual who shall now presume to trifle with it, and does not repent.

A Message from God unto thee.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment; Eccl. xi. 9. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken it and will do it."

That you may all hear the voice of God, be converted to him, and enjoy his loving kindness forever, is the fervent prayer of many,—especially of your very affectionate friend, the writer.

## LITERARY.

## LIFE OF BUONAPARTE.

We have for a long time heard of the Life of Buonaparte in preparation by Sir Walter Scott; and now understand it is to be comprised in seven octavo volumes. The first two are in the press at Philadelphia, and a gentleman who has perused the sheets, has given his opinion of the work at some length in the New York American. So many works have been written, and by men too who are well acquainted with the causes of the French Revolution, that even the author of *Waverley* will be able to find little of novelty to enrich his work. The writer in the American says, that with regard to the spirit of the work it is liberal, yet decidedly loyal. The author is willing to give due credit to the motives of the good French leaders of the Revolution; but the King, Louis XVI, is allowed no faults but those which endear him to us.

There is one point, says the writer, in which these views of the French Revolution will be grateful to Americans. Sir Walter is eminently just to LAFAVETTE. There is no history extant, of these times, which exhibits LAFAVETTE in so respectable a light, whether as regards character, influence or abilities. His motives are represented as pure; his influence as great; he is acknowledged as the leader of his party and his treacherous imprisonment by the Prussian Monarch is justly and warmly condemned.

## THE LAW SCHOOL OF YALE COLLEGE.

Is under the instruction of Hon. David Daggett, a Judge of the Supreme Court in Connecticut, and Professor of Law, and Samuel J. Hitchcock, Esq. Attorney and Counsellor at Law.

The students are required to peruse the most important elementary treatises, and are daily examined on the author they are reading, and receive at the same time explanations and illustrations of the subject they are studying.

A course of lectures is delivered by the Professor of Law, on all the titles and subjects of the Common and Statute Law. A moot court is held once a week, or oftener, which employs the students in drawing pleadings and investigating and urging questions of law.

The students are also called upon, from time to time, to draw declarations, pleadings, contracts, and other instruments, connected with the practice of law, and to do the most important duties of an Attorney's Clerk.

They are occasionally required to write dissertations on some topic of Law, and collect the authorities to support their opinions. The students are furnished with the use of the elementary books, and have access, at all times, to the college libraries, and to a law library, comprising every important work both ancient and modern.

The terms for tuition and use of library are \$75 per annum. The course of study occupies two years, allowing eight weeks vacation each year. Students are however received for a shorter period, and on other terms.

The Professor of Law will also, for the present, occasionally deliver lectures to the Senior Class in College, until arrangements are made for a systematic course to be permanently continued.

## CARDS.

REV. ERASTUS MALTBY, of Taunton, very gratefully acknowledges the receipt of *Forty Two Dollars*, from his society, twenty dollars of which, is to constitute him a life member of the Massachusetts Domestic Missionary Society, and the remainder a donation to that Society.

Also, *Thirty Dollars* from ladies in his society to constitute him a life member of the American Bible Society.

Jan. 19. B. WOODBURY, with gratitude, acknowledges the receipt of *Twenty Dollars*, from "New Year's Gift," from the ladies of his parish, to constitute him a life member of the Massachusetts Domestic Missionary Society.

Falmouth, January 1, 1827.

The subscriber gratefully acknowledges the receipt of *Thirty Dollars* from the ladies of the North Parish, to constitute him a life member of the Massachusetts Domestic Missionary Society.

MILTON P. BRAMAN. Dancus, Jan. 26.

MESSES. WILKES & RAND.—The enclosed *Five Dollars* was put into my hands by a young lady in my society, who during the past year became a new creature, and publicly professed her attachment to Christ. It is designed for the use of the American Education Society; and you are requested to pay it over to the treasurer of said society. This money is from her own earnings, which she had laid aside for the purpose of purchasing for herself an outside garment for the winter; but having read the piece in your paper of Oct. 27, entitled—"The present wants of the American Education Society"—her love for the cause of Christ overcame her fear of cold and want; she resolved to make her old garment do for one season more, and to devote the whole of her money which she had laid aside for the purpose of procuring a new one, to the use of that Society; whose object appeared exceedingly important, and whose wants had been so touchingly described. How powerful is principle of action in the love of God when it fills and finds the human heart! Many persons have undoubtedly read that piece and felt no burning flame in their bosoms to forward the necessary and momentous work of training up suitable laborers, for entering the field already whitening to the harvest. O that many daughters of Zion might arise, and imitate this example; and O that the sons of Zion and the men of strength within her walls, might with equal generosity and zeal, lend aid in this important work.

Respectfully Yours, &c. S. N. M. January 11, 1827.

## TO READERS.

We were obliged to abridge the manuscript narrative of the Revival in Lyndeborough, for our paper of the 12th inst. it being too voluminous to be inserted entire.

## SCOTT'S FAMILY BIBLE.

IN Five Volumes, Quarto. Stereotyping from the last London Standard Edition. Containing the Marginal References, with a handsome Portrait of the Author. JOHN P. HAVEN, American Tract Society's House, 87 Nassau Street, New-York. Having taken an interest in the Quarto Stereotype Edition of this invaluable Commentary, which was commenced in Philadelphia, by Mr. W. Woodward, and is now completing in New-York, by Mr. E. White; respectfully offers it to his friends and the public, on the terms below stated.

The paper and execution are superior to any edition before offered in this country; and in addition to this it possesses the advantage of a type suitable to every age; which is an important consideration to purchasers.

TERMS OF PUBLICATION. I. The work is printed on fine paper, in five volumes quarto. Three volumes are already in stereotype, and will soon be ready for delivery. The fourth volume may be expected in the month of May next. The fifth and last volume will be finished within the present year.

II. Price to Subscribers, in boards, \$5 per volume; in sheep, \$6; in calf, \$7; to be paid on the delivery of the volumes. (By Express fifth of cents.)

III. Every attention is paid to render this standard edition perfectly correct. The volumes that have appeared give great satisfaction to the patrons of the work. Subscriptions papers with a specimen of the type and page may be had gratis as above.

3w Jan. 26.

## NOTICE.

THE Subscriber informs the Public that he has recently enlarged his accommodations for Insane Persons, and feels confident that he can now render suitable attention to all classes and characters of this description. He has devoted for ten years past, much of his time and study to this part of medical science, and his past success induces him to continue his attention to this branch of medical practice. The beauty of the natural scenery of this place, the salubrity of the atmosphere, and the purity of the water, are equally in any in the State.—Thus the place is very favorable to all kinds of exercise, which is a very important aid in the treatment of disease, and is a very important aid in the treatment of disease, and is a very important aid in the treatment of disease.

He will, as formerly, accommodate and attend to the wants and calls of other patients, and attend to the operations of the N. H. M. CUTLER, M. D. Pepperell, Mass. Jan. 26, 1827.

## NEW TESTAMENTS ON FINE PAPER.

WELL BOUND.

R. P. & C. WILLIAM, No. 79 Washington Street, Boston, have just published an edition on good paper. They offer them at a moderate price, and to the Trade in sheets, on liberal terms. They invite the attention of the public.

Jan. 19.

## REMOVAL.

JOHN P. HAVEN, Theological Bookseller, has removed to the American Tract Society's House, No. 87 Nassau Street, New-York, where he will continue his business on his own account.

J. P. Haven, has for sale a large assortment of Theological, Classical and Miscellaneous Books, which he offers on liberal terms. Jan. 19.

## ONE THOUSAND FAMILY BIBLES at half Price.

FREEMAN RUTTER & Co. No. 46 North Market Street, have just published 1000 Quarto Bibles, of different qualities and binding, which they will sell at retail for cash at one half the regular retail prices. Likewise have constantly for sale Promising and common school Bibles, do. Testaments, pocket Bibles, plain and gilt; Hymn Books, for different societies, single or bound in sets to any pattern; School Books for all classes; Paper, Quills and Ink of the first quality. Account Books of all kinds, sets of books for Banks, and other corporate companies ruled and bound to any pattern, at short notice; Cutlery, Blacking and Brushing Machines, Leases, Deeds, Checks, Bills of Lading and Stationery of every description. Book binding of any kind done at short notice. Likewise for sale, 1000 bundles scale done of good quality. Superior Writing Ink, by the barrel, gallon or in bottles. ephm Oct. 6.

## APPROVED BLACK INK POWDER.

SAMUEL KIDDER & Co. manufacture Black Ink Powder and Liquid Black Ink, of an improved quality.

For more than twenty years, S. Kidder has been engaged in the manufacture of Ink Powder, and has during that period devoted his attention to the improvement of the composition. The article now offered the public, is warranted equal to any in the market. Its peculiarities are, a permanent black, without any unusual qualities, which prevent the easy flow of the ink from the pen.

It is deemed unnecessary to assert any thing further in favor of the above named article, but respectfully refers to the annexed certificate.

The Ink made by Messrs. Samuel Kidder & Co., we consider uncommonly good, and at least equal to any which we have ever used.

Samuel Payson, Cashier Mass. Bank; Chester Adams, do. Union Bank; Charles Hood, do. Commonwealth Bank; Geo. Homer, do. State Bank; M. S. Parker, do. Suffolk Bank; Ph. Maret, do. N. England Bank; John S. Wright, do. American Bank; Charles Sprague, do. Globe Bank; D. A. Seymour, do. Washington Bank; Gordon Steele, do. North Bank; Henry Jacques, do. Banker Hill & Co.; Martin Lane, do. Cambridge Bank. Boston, Jan. 1, 1826.

For sale, wholesale and retail, by the Proprietors, under Washington Hall, Charleston, Mass. and by appointment, by JOSEPH KIDDER, 70 Court St. Boston.

## ELIXIR PECTORALE.

A recently discovered and uncommonly efficacious remedy for Coughs, Colds, Catarrhs, Asthma, Consumption and Shortness of breath.

The fatal tendency of diseases which affect the organs of the chest is well known, and if we except the acute epidemic diseases, and those that affect the lungs, the lungs constitute a greater share of the bills of mortality than all other diseases!

The Elixir Pectorale, which was discovered by a medical gentleman, who devoted a long time to an examination of the cause, nature, and cure of pulmonary complaints, has uniformly had the happiest effect in checking, and finally eradicating these alarming diseases; and in many cases that were considered hopeless, it has apparently wrought a perfect cure.

The following testimonials are added as a proof of its uncommon efficacy:—

The undersigned takes pleasure in mentioning the very prompt and essential service, which he experienced in a severe affection of the lungs, in December and January last, from the use of the Elixir Pectorale; and cheerfully testifies that, in his opinion, it is a most beneficial medicine in Pulmonary complaints, violent colds, and settled coughs, and earnestly recommends the Elixir to all who are suffering under affections of this kind.

(Signed) A. STURGE.

Theological Seminary, Andover, June 30, 1826.

The following is extracted from a communication from J. Underwood, M. D.

In the course of the past year I have in several cases used the Elixir Pectorale and have been pleased with its effects. I believe it is a valuable medicine, particularly in cases of protracted coughs, depending on irritation, such as are usually the result of a cold, or of a pulmonary affection. Having not supposed, however, that a communication from a distinguished individual, on whose veracity I can with the utmost confidence rely, may subserve the interests of humanity to quote his own words. He says of the Elixir Pectorale, "I gave a phial of it to a sister of mine, who has had for a long time, and severe pulmonary complaints, especially a hard cough, and sometimes hemorrhage; and she informs me that she has sometimes been cured, and she informs me that she has sometimes been cured, and she informs